The Lutheran Standard

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"He is not here:
for he has risen."

The Lutheran Standard
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Volume I MARCH 28, 1961 Number 7

FEATURES

Page

3 Letter from New Guinea . . . June Prange
A school teacher who volunteered her services on the mission field tells of her experiences

6 Wilderness Encounter . . . . . George Dell
A short story based on a biblical event

8 Easter: God's Amen! . . . . . Oscar A. Anderson
An Easter sermon

10 The Light and the World . . . . . Howard Sandum
A survey of the work of the Commission on Research and Social Action of the ALC

16 Crossroad Symbols . . . . Harold J. Belgum
Eight new symbols presented in full color

23 Ready to Move
An aged Christian gives his view of death

REGULAR DEPARTMENTS

5 Karl A. Olsson
11 News
15 The Canadian Scene
18 Mr. Editor
20 Editorials
24 Question Box
30 Family Size
31 Lifelines

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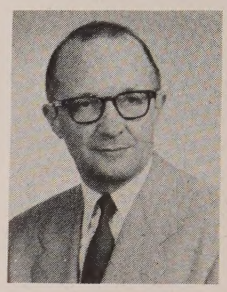
About This Issue . . .

"He is risen!" One would expect that to be the of the Easter issue of the LUTHERAN STANDARD. fundamentally it is the theme of every issue of th and of Christianity itself.

* * *

How the fact that Christ is risen constitutes God amen to great verities is the burden of an Easter s by the Rev. Oscar Anderson, pastor of Trinity L

Oscar Anderson



Harold Belgum

Howard Sa

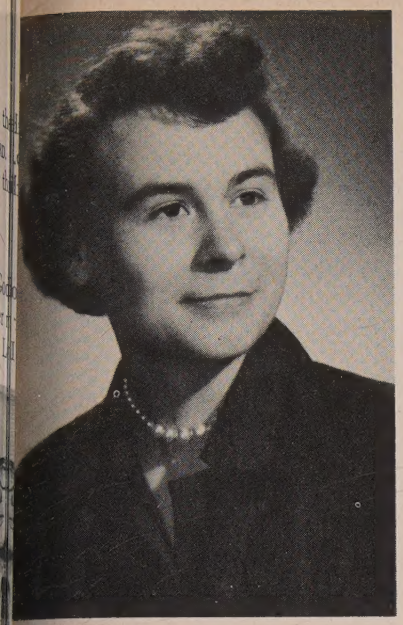
Church, Moorhead, Minn. Prof. George Dell of th lish Department at Capital University, Columbus contributes a fascinating tale from the imagined Christ that reveals his glory as the Prophet, the and the King. Miss June Prange, a "short term" of English on the ALC's New Guinea mission field glowingly about the thrill of this type of service risen Lord. Harold Belgum is the guiding genius the center spread presentation of the Crossroad S He is on leave of absence from his post in parish tion to publicize the Jubilee Year celebration tha with Pentecost, 1960, and closes with Pentecost Howard Sandum, ALC director of public infor continues his swing around the orbit of ALC a by describing for us the operations of the Commis Research and Social Action. Marjorie Tiefenbac of Prof. A. J. Tiefenbach of Luther College, Regina Canada, reports on the Canadian scene.

* * *

"Brother's Keeper or Sucker?" is the title of an by Prof. John Strietelmeyer of Valparaiso Univers you will want to read in next week's issue. Dr. Rand, executive secretary of the ALC's Board of Education, will write about church colleges; a Raymond Olson, director of stewardship, will why the Jubilee Year offering is so important.

* * *

THE COVER illustration is reproduced in four colors from a painting by Richard I. Heule, a young Minneapolis artist. Although Mr. Heule has done most of his art work in the field of stained glass windows, Augsburg Publishing House has used a number of his illustrations in its publications.



iss June Prange, who wrote this letter, rved for several years without salary as a short-term" English teacher in New Guinea.

Letter from New Guinea

"Yes, I suppose you will find . . . that there are some physical deprivations and discomforts to be expected. But really, Alice, every one of my American-dreamed pictures of such things seemed exaggerated and unimportant in the reality of New Guinea."

Dear Alice,

How unfortunate that one thousand miles and three states separate us. Your eagerness to learn about New Guinea and your enthusiasm in contemplating service there makes me feel that answers would come more quickly if only I could speak them with a smile rather than confine the words to print and paper.

Yes, I was in that first group of four "short-term" English teachers who flew out to New Guinea in 1957. Others have been sent regularly since then. Maybe *you'll* be in the next group.

I should tell you a little about why they need short-term teachers in New Guinea in the first place.

The part of New Guinea in which our mission field is located is technically a United Nations Trusteeship, but for practical purposes it is governed by a wise Australian administration. This government, anticipating the ultimate development and independence of the territory, is trying to prepare the very primitive New Guineans for that responsibility.

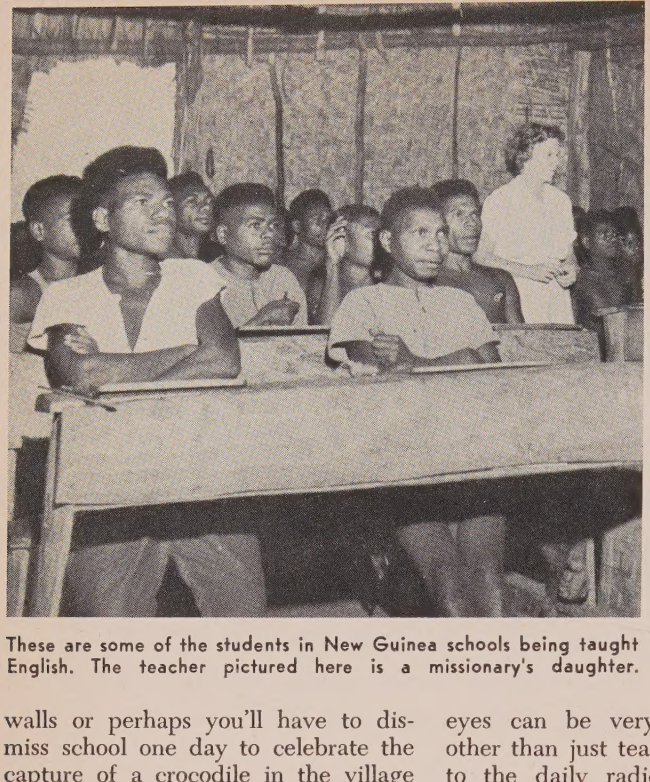
The preparation, of course, involves education, a task severely hampered by the divisiveness of 500 distinct language groups. Therefore, the government has adopted English as the official language and has directed that all school children be taught in English.

The problem was finding teachers. Very few of our indigenous mission school teachers are proficient enough at English, and the ordained missionaries are overloaded without additional teaching duties. Since "European"—as all white people are called—missionary teachers were pitifully few, someone suggested "short-term" teachers—American and Australian volunteers for two-year periods of salary-less service.

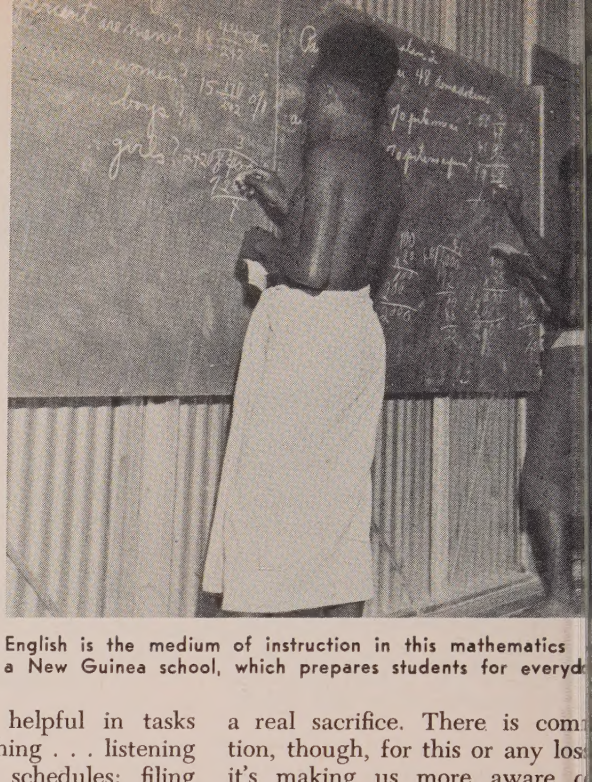
Anyway, that's how I got to go to New Guinea, and I'm glad to hear that you are considering it too.

You asked about the teaching, secretly wondering, I suppose, how to cope with spitballs and bubblegum if you can't speak the native language. No, you probably won't learn any of the five hundred languages. There isn't time, usually, or incentive, because the idea is that you speak only English to your pupils and require all English answers from them in order to compel their learning our language. It *is* possible. As to discipline, you'll never have more eager-to-learn, well-behaved, smiling students anywhere, than in a New Guinea classroom. My biggest problem usually was getting them over a feeling of shame whenever they had recited incorrectly. In shame their heads would go down under the desks for a whole hour or more and the rest of the lesson was wasted for them.

You'll quickly get used to the muffled shuffle of bare feet on plank floors or if your school has only a dirt floor, to little worms building tunnels in the dusty clay. You'll find dogs, chickens, enormous butterflies and spiders intruding through the half-open



These are some of the students in New Guinea schools being taught English. The teacher pictured here is a missionary's daughter.



English is the medium of instruction in this mathematics a New Guinea school, which prepares students for everyd

walls or perhaps you'll have to dismiss school one day to celebrate the capture of a crocodile in the village —but you'll teach.

Nor will the teaching be confined to "I *go* today—I *went* yesterday" or to 6 plus 7 equals 13. They must learn that handkerchiefs hemmed in sewing class are for runny noses not for decorations on running ankles at game time; that trying to sew with two yards of thread hanging from one needle is not economical; that scouring the school floor involves more than dowsing it with sopping scrub rags.

*You'*ll learn too—to avoid seats where a falling coconut might wham your skull; to understand the disaster of pigs marauding in hillside gardens; to accept with some degree of equanimity earthquakes, pythons, or a pupil suddenly berserk with cerebral malaria. Even education becomes a more precious goal when it's understood through the thinking of a New Guinea pupil—an achievement attained at the sacrifice of leaving home when aged only ten or eleven (after four years of village schooling); of attending boarding school with visits home only semi-annually; of beginning classes at 6:00 a.m. so that afternoons can be free for the garden work by which each student must support himself.

How will you live? Usually it's arranged to have the short-term teacher live with the mission family on the station to which he's assigned. An extra pair of hands, ears, feet, and eyes can be very helpful in tasks other than just teaching . . . listening to the daily radio schedules; filing government reports; baking for extra guests; typing manuscripts for translated Sunday school lessons, sermon helps, or a church paper; even assisting with dispensary work.

You'll be amazed at the number and variety of the tasks a missionary tackles in a single day—counseling, repairing vehicles or a boat, setting a broken leg, instructing confirmands, introducing improved seed for local gardeners, mapping an exploratory "hike" into new heathen territory, meeting with the church budget committee.

Yes, I suppose you will find, as you mention, that there are some physical deprivations and discomforts to be expected. But really, Alice, every one of my American-dreamed pictures of such things seemed exaggerated and unimportant in the reality of New Guinea.

We didn't suffer at all from the lack of corner drugstores and noisy TV's, but we *were* blessed with time for devotions, family fun, hobbies, reading. I missed my family, of course—they are worth missing—but I didn't lose them as I'd feared. It seemed that we were really closer with letters, thoughts, and prayers than we had been when only 100 miles apart at home. In items for "What did you miss most?" I found to my surprise that being able to hear the Sunday service in my own mother tongue only occasionally was a real sacrifice. There is com tion, though, for this or any los it's making us more aware c real dependence on God. I am that none of us ever knows the vel of his strength until we must admit our own weakness need of *his* strength.

Something happened to m night I slid down the red mu path to the dispensary and relie missionary's wife watching besid bed of Anonga, our school boy that he was dying and desperat God should not let this ha (Anonga lived; he is an evan now.)

I liked your phrase, Alice, feeling this to be a "rare oppor for witnessing to my faith." It is But expect also that you will more from the New Guineans in ters of faith than you can gi them. Where people are still so to the hollow emptiness and pa ing fear of heathenism, Christ becomes singularly vital.

You'll meet someone like Josi instance, one of my pupils in lish. Every evening he came to versation classes in the back s room, lit only by a sputtering sure lamp. For English practice boy would tell some story or l in his own words, and one Josia told the story of his ow in a thoroughly heathen village father had had two wives, o whom was killed, according to tom, when the father died. Only miracle, Josia went to a schoo

ed first by the idea of being able ead and write, but later captured he overwhelming wonder of the pel. When I knew him, Josia was eachers' training. He planned to rn to his village people who were heathen and share the "good s" with them.

verywhere New Guineans walk to rch services, not only for hours, sometimes for a day or longer, epting overnight hospitality from se who live nearer the church. The nen do much of the preaching, ir sincerity more forceful than any ount of learned rhetoric. Christi-ty is a very practical part of their s too, a power to be considered l applied for everyday problems. e neighbor falsely claims another's . A marital squabble starts insig-icantly because a husband protests wife's lavishness in ladling two lespoons of sugar into one cup of . Hatred, violence, adultery, cheat-g, lying, and as well—the ghosts of l sorcery ideas—the church has m all, but is not afraid to meet m with the gospel or publicly to join a sinner to repent and mend s ways.

Certainly the New Guinea church ember does not support his church well as we may compliment our-lves for doing. Yet in a country here an old teacher earns about 25 a year, his meager offering is roportionately a generous one. The urch built by volunteered contribu-ons of time and labor—to carry sand, avel, cement, lumber, and roofing on to the site and to assemble these to a building—rivals any of our ca-edrals in meaningfulness.

Perhaps you've already summed up y thinking about short-term teach-g. It just seems that "giving" such rvice results invariably in incompa-bly greater "getting."

The natives so often express things ore vividly than we, as when Meta-edeco, an impetuous, but shy, school irl wrote me a letter soon after my eturn home. "Dear Miss June," she losed, translating literally from her ative tongue, "I write your name in y heart and I pray for you always."

In my heart there are a thousand ames and faces—Metagedeco-style—o be prayed for, always.

Yours,
JUNE PRANGE

Except a Corn of Wheat

By Karl A. Olsson

I have just returned from an institute which brought together laymen from a diversity of professions under the banner of Christian commitment. Clergymen were in the minority, and this was all to the good. For once laymen, who usually listen meekly to their professional guides, were permitted a voice in the witness of the church. There was a sprinkling of ministers on the program (among them Bryan Green, Billy Graham, Louis Evans), but the major attack was launched by laymen, and they acquitted themselves well.

Perhaps the deepest impression was made by James A. Vaus, presently executive director of something called Youth Development, Inc. The name, which sounds like an extension course in a charm school, refers to an assault of Christian compassion and discipline on one of the toughest problems in American society: the organized delinquent.

CRIME AND PUNISHMENT

Not quite three years ago, Jim Vaus (whose electrical career with Micky Cohen was cut short by a dramatic and much publicized conversion at a Billy Graham meeting) was traveling from place to place telling of his miraculous rescue from a life of crime. But again and again he asked himself the question, "What am I doing to prevent young people from following the road I took?" The question sent him to his present work.

He selected one of New York City's 14 crime spots—perhaps the worst. Within an area a mile square live 190,000 people. When Jim Vaus began his work, there were 49 juvenile gangs, some with as many as 800 members. The gangs were armed for hot warfare with a diversity of lethal weapons: bicycle chains, brass knuckles, pipe sections, pieces of radio antenna admirably suited for the discharge of .22 bullets.

HELL GATE

Jim Vaus's invasion of Hell Gate Station was very modest. He opened a store-front club where he served soft drinks and meaty information on practical electronics. He visited schools in the neighborhood and talked to bug-eyed boys about the wonders of physics, the dreariness of crime, and the joy of a life dedicated to other than the playing of cops and robbers. Gradually he made a little dent. He admits that it was a small one and that he has no immediate prospects of cleaning up Hell Gate. But he has gained the confidence of some of the kids, and one by one they are being won for the One who once harrowed hell.

Jim Vaus has no complex theory on the rehabilitation of delinquents. He does not scorn the instruments available to him: medicine, psychiatry, case work, community rehabilitation. But he has a stubborn and admirable conviction that unless people are won over to Christ at the nerve center of choice, no amount of external tinkering will help them. At the root of this conviction is Jim Vaus's own experience.

BEHOLD I SHOW YOU A MYSTERY

But there is a mystery. Since his conversion, the life of Jim Vaus has been bending into its present orbit. It is ironical that the reclaimed delinquent should now find himself dedicated to delinquents. We are tempted to ask: Did God let Jim Vaus become a criminal in order that through him other criminals might be saved? Did sin abound that grace might so much more abound? We don't know.

What we do know is that God does not limit himself to conventional channels of church life. Where men are willing to fall like grain into the ground and die, God works a resurrection. The murderer Saul becomes Paul the martyr. So powerful and mysterious is grace.

Wilderness Encounter

By George

THE sun beat hot on the scrubby thorn bushes, even though it was now late in the afternoon. Ben Joseph longed for the chill of the evening when he would be able to cool his parched face. The wilderness of El Nawr was as barren as the bleached bones of the dead. Seven and thirty days he had already prolonged his fast; in all that dreary time he had eaten nothing save a few handfuls of bitter berries. His flesh had shrunken taut, his eyes had gone hollow, his strength was so little that now he was hardly able to venture down to the brackish waterhole. And for all his ordeal, he was still not sure. The will of God, which in the long night-watches he sometimes thought he saw plain, with returning daylight still seemed inscrutable.

As he stumbled back up the *wadi* the son of Joseph saw with surprise that a stranger had kindled a fire among the rocks. He was not pleased; he preferred to be alone in his desolation. For a moment he thought to pass on without greeting, but the miserable beggar who broke thorn twigs to make a fire for his evening meal saw him and held up his hand in greeting.

"Peace, friend," said Ben Joseph wearily, and with that he sank exhausted into the shadow of a mound of tumbled stones.

The beggar smiled, not uncharitably. He was a thickish fellow with shrewd black eyes that made careful appraisal of Ben Joseph's plight.

"You seem to be a man under a curse," he said brusquely. "Are you hiding from the Romans?"

"I am hiding from no man," said Ben Joseph.

"Are you under a vow?"

"I have taken no vow."

"Then in God's name why should you be starving yourself? You look as if you have come out from one of the tombs."

"I have come out from the tomb of my past," said Ben Joseph quietly. "I have purified myself by fasting so that I might know the will of God."

The beggar laughed, and this time his humor was harsh.

"Come," he said, "stop being a fool! I have little enough in my wallet, only a few scraps of bread and a little mouldy meat, but you can have half of it. Perhaps tomorrow—"

"I need no meat," Ben Joseph interrupted.

The beggar shrugged his shoulders.

"I have met madmen before," he said disdainfully.

Ben Joseph propped himself on his elbows and watched while the fellow ate.

"I am not mad, friend," he said. "Not mad, nor criminal, nor under a vow. Nor should I want for food if I should desire to eat. Think you it is not within the power of God to make the very stones bread?"

The beggar spat into the fire.

"What God?" he asked, without disguising his contempt.

"The only God," Ben Joseph answered quickly.

At that the beggar sniffed.

"There is no such God, nor ever has been," he declared. "He is a fool who believes there is a God who can make bread of the very stones."

"I believe."

"Then you are a fool! Double a fool, for you are starving while all about you there are stones to eat."

And with that the man picked up a stone and tossed it to Ben Joseph's side.

"Eat!" he challenged derisively.

"In God's time I shall."

"What faith have you if you are afraid to ask your God for something good?"

Ben Joseph smiled.

"Perhaps enough to move mountains," he said quietly.

Wearily he pushed himself to his feet and straightened his mantle. The beggar was glaring at him.

"Perhaps we shall meet again some day," Ben Joseph said as he prepared to go. "If we do, I shall ask you only to remember what I have told you."

"There is but one thing I shal
member," said the beggar. "I
remember that I have told you
you are either a madman or a
And I shall remember that I for
that you would come to some
end."

* * *

AND now it was the 38th day
he had taken no meat, and
eyes burned with fever. Sl
tragically, he crept on through
waste, wondering if his remai
strength was sufficient to take
back as far as Jordan. His weak
was not only doubt of his phy
strength. Over and again his
poised for him the question i
were not self-deceived. He rem
bered too well the beggar's w
the night before. Perhaps he *was*
a fool.

The stone path led down in
dry-wash where grew a little sp
grass, and there before him sto
man who was permitting his do
to nibble at the brown blades.
Joseph saw immediately that
traveller was a priest. Instantly
knew his course—he would pour
his heart and ask counsel. Ha
the priest smiled when Ben Jo
greeted him; he looked prospe
comfortable, and utterly sane.

Nor did he call Ben Joseph
after he had heard the long stor
his wanderings in the wilderness
yond Jordan, and of the tortur
his mind.

"You have great power," he
and his white beard danced with
words. "Perhaps through suffe
you have become very wise. I
thought that our father Solo
spake with great and mighty an
Perhaps you have done the same

"Have I a right to think m
equal to Solomon?"

"Perhaps greater than Solom
said the priest. "According to
words you believe that the powe
God is upon you."

"I am sometimes very sure,"
Ben Joseph.

The priest shook his head slowly. "You will never be sure," he said. Never, that is, until you are strong ough to make the test."

"And what test do you think I ould make?"

"I dare not say."

Ben Joseph looked full into the old an's eyes.

"Speak!" he commanded. "I am ot afraid."

"It is hard to say," said the priest. A man may fancy that God is with im, and in reality he may be noth- g but a deceiver of the people. In at case he should be willing to go his death."

"I am willing," said Ben Joseph.

"Then go to Jerusalem." said the riest, "to the Temple, the very house f God. Pray there that if God be ith you you shall come to no harm, nd then go and cast yourself down om the highest pinnacle. If you lunge to your death, you shall at ast know that you have not led men stray."

Ben Joseph's eyes grew dull.

"How dare I tempt God by show- g that I have no confidence in im?" he asked.

"How dare you have confidence if ou are afraid to rely on him? Are ou content to be nothing but an- ther vexatious disturber?"

"What I know in my heart—"

"You know nothing in your heart you are afraid."

"I am not afraid, good rabbi, but dare not so tempt the Lord my God," said Ben Joseph. "I shall go n in trust that all shall yet be well."

And without another word he truck off again on his way toward ordan.

* * *

THERE was an encampment of fugitives and outlaws on the rassy tableland where grew a few alms, but the tall man in a white urnoose who commanded them was o ordinary desert-dweller. Ben Jo- eph noticed how quietly his orders vere given, and with what alacrity hey were obeyed. Men came and vent, disappearing into the rocks ike phantoms. Then, towards eve- ning, a camel-train plodded softly nto camp under escort of many well- rmed riders.

It was now night of the day Ben oseph had been carried into the en-

Mr. Dell is on the faculty at Capital University, Columbus, Ohio.

Ben Joseph saw that a stranger had kindled a fire.

campment, after having been found prostrate upon the desert. Their supper over, the outlaws huddled about the fire, fierce, wild-eyed men of a thousand perils and a hundred bondages. Seeing the terror in their eyes and knowing the desolation of their lives, Ben Joseph had compassion upon them. Softly, slowly he began to speak to them, his words half remembered from the greatest of Israel's prophets and half the new fire in his own mind.

"Be not afraid, my friends," he said, "for it is time that those who dwell in dust shall awake and sing. The spirit of God is upon me—he hath appointed me to preach good tidings to those who are poor in spirit. He hath sent me to bind up the broken-hearted, to proclaim liberty to those in bondage. Those who are barren shall yet bear fruit; they shall walk upon the mountains of the morning. For the Lord loves justice and hates oppression; his fan is in his hand and he shall winnow the earth of all unrighteousness. Arise, shine, for the light is come, and the glory of the Lord is risen upon thee."

He felt his power over them, a power that held them spellbound, so that he knew he might command them as though they were little children. But now the stars began to be brittle in the sky, the night winds had cooled the hot sands, and it was again time for him to go on.

He was standing at the edge of the grassland binding his sandals tight when he heard his name called. He turned to see behind him the man who was so evidently a renegade Roman.

"You are tired of our hospitality, I see," the captain said softly.

"Not so," Ben Joseph answered. "But I have far to go and I am so faint that I cannot go with any speed."

"Why go at all?"

Ben Joseph wondered at his tone.

"Why should I stay?" he parried.

The Roman seemed to deliberate.

"I have seen something in you that I admire," he said provocatively. "Something that I believe can be used for great gain."

"I know not what you desire," said Ben Joseph.

The Roman did not answer directly.

"I have no need of swords and lances," he said; "I can command thousands. Nor do I require hot blood—it flows like water in the desert. What I need is one who can make my warriors believe that in hurling themselves against the enemy they are doing the will of God."

"And you think I am such a one?"

"I have not lived for nothing. I do not think—I know that you are."

"But why should I lie?"

The Roman took no offense.

(Continued on page 22)

Easte

IN 51 A.D. an itinerant Jewish missionary stood at a rostrum called the Areopagus in the culture center of the world, Athens, Greece. He was speaking to an audience that loved to listen to learned dissertations on philosophy, religion, and science. His address concerned itself with an unknown God who, he said, created and sustained the world, had made all men of one family on earth and was not far from anyone. It was a pleasant presentation of somewhat pious platitudes.

Suddenly, as James Stewart puts it, Paul said to himself, "Enough of these copybook maxims, enough of these religious generalities!" And putting the resurrection trumpet to his lips, he said, "The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead" (Acts 17:30, 31).

Rising above all the religious ignorance and foolishness of man is the sound of a great affirmation, the divine assurance to all nations, "This living Christ is the One with whom all men must ultimately deal." This is the message of Easter, God's amen!

"Amen" is a great Christian word. It means, "It is so! This is the truth!" When the Law of God was read to the Israelites, all the people said, "Amen." The psalmist cries, "Let all the people say, 'Amen.'" In Isaiah, God is referred to as "the God of Amen." Jesus used the word constantly, for every time he said, "Truly, truly," or "Verily, verily," he was actually saying, "Amen! Amen!" In Revelation, the living, glorified Christ refers to himself as the Amen, the faithful and true witness.

Observe how often we use this word, as the dictionary says, "for solemn ratification" in our worship service. The congregation and the pastor say "amen" when the service is begun in the name of the Trinity, after the confession, the absolution, the Gloria Patri, the Kyrie, the Gloria in Excelsis, the collect, the confession of faith, the blessing following the sermon, the Lord's Prayer, and the benediction, as well as after any other prayers in the service. One of the climax points of the service to me is the threefold amen after the benediction, which sends us home with this ringing in our hearts, "Amen, amen, that is, yea, yea, it shall be so."

God spoke his grand amen at Easter when, by the resurrection of Jesus, he uttered a fourfold word of assurance to all mankind.

On Easter, God said "Amen!" to his self-disclosure in Christ. All the claims which Jesus had made about his relation to the Father were now ratified. "If you had known me, you would have known my Father also." "He who has seen me has seen the Father." "I and the Father are one." "I am in the Father and the Father in me." "No man cometh unto the Father but by me."

Is this true? Has God actually made him known so that all religious speculation can e Has a Person visited this planet who has comp and incontrovertible knowledge of God? Has shown the one and only way to God? Is it true if a man doesn't know Christ, he is in darkness matter how much education, science, morality religion he accumulates?

Pondering all this in the light of his claims, said, "No, it is not true," and crucified Jesus on ground of claiming too much. They put him i tomb and sealed it with a stone, man's verdict the dead body of Jesus: He's finished and we done with this narrow, impossibly exclusive cl that he is the only way to God and to the knowle of God.

Then came Easter. God smashed man's seal ripped his verdict to pieces like an old newspa and said, "Amen! It is true; this is my beloved S Hear ye him."

A Chinese Bible woman was talking of Chris a scholar in the market place. He listened courte ly and then said, "Madam, you speak well, but v do you dwell on Jesus Christ? Let him alone tell us about God." To which she replied, "W would we know about God if it were not for Je Christ?"

ON EASTER, God said "Amen!" to our rede tion by Christ. All the promises Jesus made concerning our salvation were now confirm "I came to seek and to save the lost." "I came no be served but to serve and to give my life a rans for many." "If the Son shall set you free, you s be free indeed." "I lay down my life for the shee "This is my blood of the covenant which is pou out for many for the remission of sins."

Is this true? Is it a fact that the work of rede ing humanity is finished? Is the blood of Jesus ficient to cleanse from all sin? Is there forgiveness be had by every sinner because of the cross? Ca person be clean, whiter than snow, with transg sions and iniquity blotted out and all divine ju ments cancelled? Is it true?

"No," said man, "it is not true. What good d the death of one man avail? What kind of God mands a blood sacrifice? Who can accept a doctr which exalts the death of one man for the trespas

God's Amen

By Oscar A. Anderson

others? This is immoral. This talk of ransom and piation is an offense. We buried him with his ood theology. If a few scared fishermen want him a hero, all right, but as an atoning Savior, he's ished."

Then came Easter and God said, "Amen!" It is ue, and Jesus is raised to confirm the whole of it r all time. "The blood of Jesus Christ his Son eanses us from all sin." Now, as the great High riest, he has appeared once for all at the end of the ge to put away sin by the sacrifice of himself. He as been offered once to bear the sin of many. Without the shedding of blood there is no remission, but is blood is sufficient. Mankind is justified by his lood alone. You can be brought near only by the lood of the everlasting covenant. "Amen!" says aster. So be it! The new contract stands,

Signed when our redeemer died
Sealed when he was glorified.

On October 24, 1852, Daniel Webster lay dying. His physician suggested he should read to him his favorite hymn by Cowper:

There is a fountain filled with blood
Drawn from Immanuel's veins.

The doctor read on,

Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

Then Webster, whose silver tongue had been anything but feeble and stammering, said in a clear voice, "Amen! Amen! Amen!"

ON EASTER, God said "Amen" to the resurrection of all mankind through Christ. Jesus had said, "Destroy this temple and in three days I will build it again." "The Son of man will suffer many things: he will be killed, and on the third day rise again." More than that, he claimed to have been given power to restore the creation of God by making possible the resurrection of all mankind. "Do not marvel at this, for the hour is coming when all that are in the tombs shall hear his voice and shall come forth, those who have done good, unto the resurrection of life, and those who have done evil, unto the resurrection of judgment."

Is this true? Did Jesus know not only of his own resurrection but of the resurrection of all human beings? Is he a kind of new beginning for the race, a second Adam who provided a fresh start for a new humanity?

"No," says man, "that is too much to swallow. It is not possible to demonstrate the resurrection of one man, let alone the resurrection of the race. This claim that all men will hear his voice and come out of their graves is megalomania of the first magnitude."

Then came Easter and God said, "Amen!" Human skepticism has both stumbled on and been smashed by the resurrection stone. By this one event, the eternal Amen spoke: "Jesus is the first fruits of those who have fallen asleep. Because he is raised, his voice will one day raise all men. These created bodies which I have made and meant *for good,* but which have been marred and defaced by sin, will be made new. All creation will be re-created, though now in groaning and travail it awaits final redemption. I will make all things new, and then there shall be no more night, no pain, no tears, no death. Now, because of him whom I have raised, you need

(Continued on page 22)

The First Time Around – *World Missions*

THE LIGHT AND THE WORLD

By Howard Sandum

CAN the church afford to ignore social science? Many people once thought it could. Let the church take care of the Gospel, they would say, and let society take care of itself.

Maybe this was possible in an earlier day. Social issues and social problems once affected perhaps a village at a time.

But now, massive groups of human beings can be thrown into complicated turmoil by issues such as nuclear disarmament . . . race relations . . . juvenile delinquency. Christians are subject along with other citizens to powerful social phenomena which appear and disappear like comets flashing into the sky.

Although the dynamic social changes of today are quite spectacular, accurate information, rather than speculation or mere opinion, is necessary if they are to be interpreted properly. Because of this, the institutions that represent the modern citizen—in government, business, education, welfare—establish research facilities to help provide a more realistic view of contemporary events.

Primarily to serve that function, the new American Lutheran Church—building on a tradition from the former ALC—provided for a Commission on Research and Social Action.

"I think that perhaps the main reason the Joint Union Committee created the commission," says the director, Dr. Carl F. Reuss, "was that it was felt any large-scale organization needs a research department to help keep up with the realities of the time in which it lives."

The commission's objective will be "to apply the Gospel to the social problems of the day," and through a study of continuing social trends, to give assistance to the church's boards and agencies in their work of carrying out the Great Commission.

In much church work the results of productive research already are being used. For a number of years, for example, all available information on a community has been used in deciding where to locate a new home mission congregation.

At its beginning, the commission's main role will be to study contempo-

Dr. Reuss

rary social research and, by making it available to members of the ALC, stimulate alertness to social problems and issues.

AT A meeting in late February the commission selected more than 90 pressing issues for study. They are organized into seven major areas: personal living (e.g., use of alcohol . . . safe driving . . . euthanasia), family living (mixed marriages . . . teenage conflicts . . . housing), work and economic life (automation . . . migrant labor . . . advertising), community relations (capital punishment . . . mental health), national affairs (taxation . . . lobbying . . . civil liberties), international affairs (war . . . Communism), and the church as an institution in society (mobility and church life . . . church-state relations).

As the work grows within the ponderous responsibilities given it, the commission expects to foster small study groups for each of the 90 issues. They will serve as resource groups and will be composed of lay men and women—especially th with occupational or professio qualifications—and clergy.

"Our hope," says Dr. Reuss, that these persons primarily will the ones to whom we can look help in preparing position pap study booklets, or magazine arti in these fields."

A "Lutheran Forum" series pamphlets, issued occasionally, seek to summarize research and guidance on social issues. Thro these efforts the commission hope stimulate constructive and social tion through the Christian citizens the ALC.

The commission "cannot and wo not seek to commit the church t specific position on a specific so issue," says Dr. Reuss.

Its work will be mainly advis among the church membership. official statement from the ALC n be made only through the Chu Council or the biennial General C vention.

Dr. Reuss, 44-year-old layman w earned his Ph.D. in sociology taught in colleges before joining former ALC staff a decade ago, lieves that from social science search we can learn much of unity that there is in God's unive

"We should be willing to acc facts from wherever they come," says, "even from such specialists psychiatrists or anthropologists w may not know God as we know hi

"I'm firmly convinced that Go universe is a unity, a universe truth, which someday man may in all its connections.

"Truth and Scripture don't cla Christian social research has an vantage. Scripture is the guide which we can screen out mere hy theses from the truth.

"We could take this phrase as motto: 'Let our light shine.'"

COLOR BLIND

I prayed; "God, help me treat bl folks
The same as those who're white,
Act in a truly Christian way
And . . . end this racial fight."

Then God replied in gentle tone:
"The best way, you will find,
Is this . . . an understanding heart
That's wholly Color-Blind."

OLIVE WEAVER RIDENOUR

INTERNATIONAL

American Lutheran Mission in New Guinea Reports Record Number of Baptisms in 1960

The place of the meeting was New Guinea, though it could just as well have been America. The subjects for discussion would have been the same: teacher shortage, record number of baptisms (nearly 19,000), evangelistic opportunities going begging, and tremendous social and economic upheavals.

But the meeting was in New Guinea, the 15th annual field conference of Lutheran Mission New Guinea, one of the missions of the American Lutheran Church. Dr. Theodore P. Fricke, associate director of World Missions of the ALC, who returned this month from a six-week tour of New Guinea, attended the conference.

The nearly 19,000 baptisms during 1960 set a record for the mission in its 75-year history. The total baptized membership of the Lutheran Church in New Guinea is now more than 225,000 in an area in which the population is over 775,000. More than 30,000 pupils are attending the mission schools.

Not Without Problems

Despite the rapid growth of the church, the mission is confronted with some grave problems, Dr. Fricke reported. One of the foremost of these is the lack of manpower to go into newly-opened areas. As a result independent mission groups are coming into some of these areas and indiscriminately baptizing the people.

Some of these missions are also coming to areas already evangelized by the Lutheran mission and are establishing competitive mission stations. The Lutheran missions insist on a minimum of four years of instruction before baptism.

Since the people are eager to be baptized—for they have seen the better living conditions of the Christians—they fall prey to the immediate baptism offered by some of the independent missions and are then left without nurture.

Another major problem is in the area of education. Since the government has insisted on a rather speedy transition to the use of English in the schools (see "Letter From New Guinea," page 3), the church has for a number of years sent short-term English teachers, who served in New Guinea for two years without pay. This program will need to be continued, and even increased to 20 a year if they can be found. In addition there now also need to be a greater number of permanent teachers to continue the work that has been begun, Dr. Fricke reported.

New Guinea has experienced vast social and economic changes in recent years. Roads are being built; large plantations are being developed; industrialization is coming to the island. As the base of the economy is shifting from the village to industrial centers, thousands of young men are being moved from their villages to labor compounds.

With this uprooting comes a change in the whole pattern of living for the young men of New Guinea. No longer will they have the restraints and the supervision they had under the closely-knit family and village life. Adjusting to a new culture for which they have not been prepared may put the Christianity of many of them to a severe test.

The mission has assigned two missionaries to devote their full time to following up the boys in these labor compounds. Formerly one man had been assigned to this task.

The basic need for New Guinea continues to be more missionaries. Six new missionaries will be called from this year's graduating classes in ALC seminaries.

NATIONAL

Catholics Praise Lutheran Film

Movie critics, including reviewers who represent the Roman Catholic Legion of Decency, have warmly praised "Question Seven," a film produced for Lutheran Film Associates by Louis de Rochemont Associates of New York. The full length film deals with the agonizing problems faced by a Protestant minister in East Germany under Communist persecution.

The Legion of Decency has given the movie an "A-1" rating with a "special accolade" recommending the picture. The Catholic film reviewing agency said the movie was a "powerful motion picture" which "dramatizes what is certainly the most vital

Dr. Hugo N. Eskildson and his son Howard, 11, meet German movie stars Miss Almut Eggert and Erik Schumann. Dr. Eskildson, a prominent ALC layman, and Howard attended the world premiere for the Lutheran-produced film, "Question 7," in Washington, D.C., on March 2. Dr. Eskildson is assistant director for administration, Division of Reactor Development, Atomic Energy Commission, and was one of the vice-presidents of the former ALC.

human problem in the world today—the threat of atheistic tyranny to the freedom and dignity of man."

Other critics who commented included Jay Carmody of the *Washington Evening Star,* who called the movie a "heart stirring drama"; Richard L. Coe of the *Washington Post,* who called it "a microscopic view of today's major battle . . . caught with faithful, burning detail . . . tellingly etched by an immensely able cast."

Religious leaders of all faiths have indicated they would strongly recommend the film.

Campaign News "Failed"

Political newsmen failed to handle the religious issue properly in last year's presidential campaign, Richard Philbrick, the president of the Religious Newswriters' Association, has charged.

In the future, said Philbrick, who is also religion editor of the Chicago *Tribune,* church members "should beseige political newsmen with letters when they mistreat religion" just as the fans keep sports writers on their toes by "snowing them under with letters when they are wrong."

Speaking to a public relations workshop sponsored by the Division of Public Relations of the National Lutheran Council and the Public Relations Department of the Lutheran Church – Missouri Synod, Philbrick said: "Few of the political reporters, columnists, and commentators even bothered to dissect the so-called religious issue and discover its true identity."

Philbrick also told the Minneapolis conference that many newsmen "did not consider religion relevant; they did not like religion, and furthermore they did not want any unknown factor to influence the course of the scrap.

"Why did they rain their kicks on Protestantism? They did so because in their eyes Protestantism is the big, awkward, good-natured, boy with slow responses so often the victim of bullies.

"They did not pick on Roman Catholicism because they saw it was not interested in putting religion into the pit. Also, they see in Roman Catholicism the image of a power structure, and they were fearful of being kicked in return."

Other speakers at the workshop who discussed the subject, "The Church Faces the Public," were Dr. Philip A. Johnson, executive secretary of public relations for the National Lutheran Council; Erik Modean, secretary of the council's news bureau, and the Rev. Norman Temme, associate director of public relations of the Lutheran Church—Missouri Synod.

Churchmen Hail Peace Corps

Religious leaders of all faiths have endorsed President Kennedy's creation of a Peace Corps to aid underdeveloped free nations and have hailed it as a major asset to their own volunteer global programs for human betterment.

As part of their world relief and missionary efforts religious bodies have been carrying on volunteers-for-peace projects for many years. These include ecumenical work camps of the World Council of Churches and the larger Protestant denominations, and various projects of the historic peace churches, such as the Quakers and Mennonites.

Roman Catholics have given impetus to assisting underdeveloped nations through their new "Papal Volunteers" program under which trained laymen and laywomen are s Latin, Central, and South Ame serve in social, educational, a ligious projects.

In creating the corps, Pre Kennedy said: "We intend to full use of the resources and of private institutions and g Universities, voluntary agencies unions, and industry will be as share in this effort—contributi verse sources of energy and im tion—making it clear that t sponsibility for peace is the res bility of our entire society."

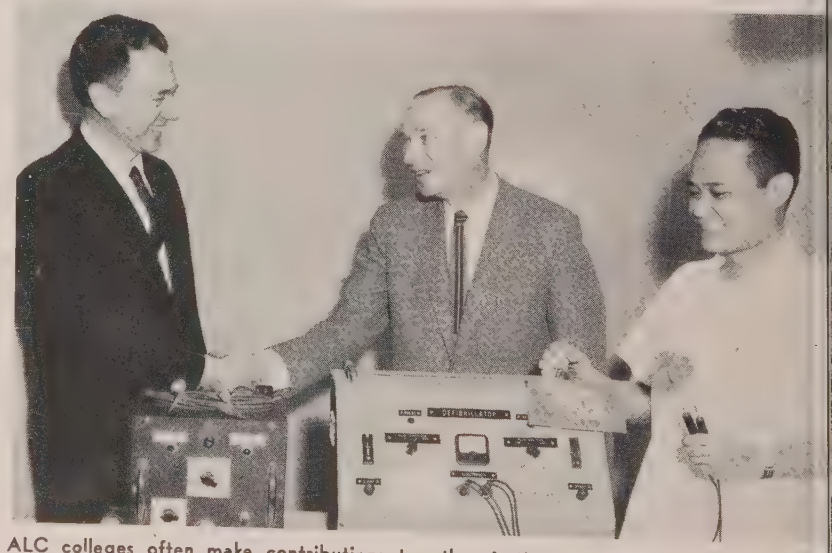
Under the program, men and en will work and live alongsi nationals of the country in they are stationed, doing the work, eating the same food, an ing the same language.

"Other Merger" Sets Plans

Detroit, Michigan, has been c as the constituting convention for the Lutheran Church in Am

The four-way merger of Luth that will begin a new denomi of 3,150,000 members will be from June 28 to July 1, 1962 new church body will includ United Lutheran Church in Am Augustana Lutheran Church, Synod, and American Evangelica theran Church.

Meeting in Chicago, the Commission on Lutheran Unit



ALC colleges often make contributions to other institutions in the areas they ser this case the physics department of Augustana College, Sioux Falls, S. D., built and a new "heart stimulator" to McKennan Hospital in Sioux Falls. Shown thanking Ronald Nelson (left), physics department chairman, is Alex G. Guerhaus, McKe assistant administrator. On the right is Dr. S. Virtucio, an intern. Story on pag

oved the above recommendations made by a sub-committee. The LU also:

• Decided to engage a firm of nagement consultants to study ns of organization and staffing for e new church, which will have adquarters in New York City.

• Named Dr. Malvin H. Lundeen Minneapolis, president of the Au-stana Lutheran Church, as chair-an of JCLU for his fifth one-year rm.

• Rejected a petition-request by ugustana Synod representatives to word the doctrinal article in the oposed constitution of the LCA and sert a statement acknowledging the oly Scriptures as "the Word of od." The commission's reply to the quest stressed that "it has not . . . en the intention of JCLU to write new and complete doctrinal state-ent since subscription to all the his-ric Lutheran Confessions is deemed fficient."

vangelism Meeting Scheduled

A national conference on evangel-m will be held in Minneapolis Feb. 4-18, 1962, according to a decision the Commission on Evangelism of e ALC.

The commission also has appointed e Rev. Henry Hoesman of the evan-elism staff to edit the devotional uarterly, *Christ in Our Home.*

.S. Giving Increases

Total religious giving in 1960 for l faiths reached an estimated $4.18 llion—compared with $3.9 billion e previous year.

This information comes from the merican Association of Fund-Raising ounsel, which organizes, directs, and lvises drives to raise funds.

The association said the money ven for religious purposes amount-l to about 51 per cent of the $8.2 llion grand total of philanthropic ving last year.

The remainder was divided among lucation, 16 per cent; welfare, 15; ealth, 12; foundations, 4; and others,

The counsel also stated that church-s, synagogues, and temples in the .S. have property and endowments alued at $15 billion.

THE ALC
Town and Country Churches Face Problems

Dr. E. W. Mueller: "Is it still crying?"

How would you solve the problems of a county with eight ALC congregations organized into five parishes, with congregational membership varying from 110 to 703, each with its own peculiar background and problems?

Considering such factors as budget, distances between congregations, community centers, topography, and population trends, how would you realign the parishes in such a county?

And bear in mind that your solution must be acceptable to the people of the various congregations.

This was a hypothetical problem faced by a hundred laymen and pastors from a three-county area in southeast Minnesota early this month. It was not the problem of their area, but facing and solving it convinced many that they could also face and solve whatever problems their own area might present.

And this was only a part of the study conference that met at West St. Olaf Church, Byron, Minn. (Pastor Arnold J. Melom), under the leadership of Dr. E. W. Mueller, secretary of the Church in Town and Country Division of the National Lutheran Council.

Local Men on Program

Discussion in the two-day meeting centered around study papers prepared and presented, with one exception, by laymen and pastors in the area. Subjects included: "What Is the Church's Mission, Scope, and Concern?"; "What Is a Working Unit?"; and "Long-term Strategy and Planning."

After presentation of the papers, the conference was divided into smaller groups by the conference chairman, Pastor Truman Mohn, of Adams, Minn. It was in these sessions that the groups dug into the problems, in order, as Dr. Mueller stated, "to give wings to ideas that will make the church in town and country a spiritual force." It was here they talked about the "killing range" of a congregation, the "pockets of unchurchedness" that might exist or develop in a community, and the possibilities of "Lutheran centers" that might be developed where there are clusters of parishes.

Insights Freely Shared

Lay leaders included Mr. Gordon Lindquist, a member of Red Oak Grove Church, and head of the Production Credit Association, the central office of which is in Blooming Prairie. Two county agents were there, and papers were presented by Arnold Fredrakson, of Hayfield; Walter Eggen, of Lyle; and Alf Larson, of Hayfield. These laymen shared their specialized knowledge and insights freely to help the group face problems.

Pastors who presented papers were Alton Larson, Ostrander; Douglas Olson, Stewartville; Richard J. Lafer, Waltham; and Dr. Mueller.

Mr. Harold C. Pederson, economist of the University of Minnesota, laid the groundwork with his paper on the historical, economic, and sociological aspects of Dodge, Mower, and Olmsted counties, in which he described the background of the community, its soils, farm incomes, tenure, crops, and the like.

Participants seemed agreed on some important principles by the time the conference closed. One is that a rural congregation should never die, but rather should be merged. Another is that the way to meet a crisis is to get the facts, and then face it forthrightly. All seemed deeply impressed with the goals presented by Dr. Mueller, who stated that the church is to develop:

1) Responsible managers of natural resources;

2) Responsible developers of human resources;

3) Responsible users or providers of the many services to be found in every community.

Dr. Mueller expressed the conviction that "the church will always be at best a voice in the wilderness."

"But," he added, "we want to be sure that it's still *crying*."

About People

The Rev. T. R. Baudler, pastor of Zion Church, Eureka, S. D., has written a brief letter which has brought him letters from many places, offers from publishing houses, and a scholarship for one of his sons at an eastern academy. The letter, published in the September 12 issue of *Time,* commented on the "typically language-dead high school" which has made it necessary for Pastor Baudler to tutor his son in Latin.

Mrs. Marjorie Garhart, Laurens, N. Y., preached a series of Lenten sermons at the St. Matthew Church in Laurens. Although the congregation belongs to the ALC, the supply pastor, Dr. John Garhart, is a ULCA pastor and head of the Division of Humanities at Hartwick College. Mrs. Garhart is editor of *Key,* a quarterly magazine of the ULCA. In a note to THE LUTHERAN STANDARD, Mrs. Peter Hansen, a member of the congregation, stated: "January 17 issue of THE LUTHERAN STANDARD (Question Box) gave the ALC view on laymen preaching from the pulpit. As a direct result, Mrs. Garhart was given the unanimous approval of the church council to conduct the midweek Lenten services and preach from the pulpit. Her husband, Dr. John Garhart, was given an evening teaching assignment at Hartwick College on Wednesday evenings which brought on a conflict." The "Question Box" article, by Prof. Stanley D. Schneider, explained the principles involved in the question of lay preaching, and stated: "Yes, it is proper for a layman to speak from the pulpit when he is appointed to do so by the properly constituted authority of the congregation or of the church body."

—Minneapolis Star Photo

Governor welcomes president.

Governor Elmer L. Anderson of Minnesota welcomed *Dr. Elmer C. Reinertson,* president of the southeastern Minnesota district of the ALC, when the district president moved to St. Paul recently. The welcoming ceremony took place in the governor's office. Gov. Anderson is a member of St. Anthony Park Church (Pastor Alvin W. Lewis), one of the 220 congregations under Dr. Reinertson's supervision.

The Rev. Herbert Brokering and *Dr. Gerhard H. Doermann* will attend the Lutheran World Federation confirmation conference to be held at Loccum, Germany, in April. Mr. Brokering is director of confirmation education in the Department of Parish Education of the ALC. Dr. Doermann is a professor at the Lutheran Seminary at Columbus, Ohio.

The Rev. LaVern W. Gardai, formerly of Manistee, Mich., was installed Feb. 26 as director of "Christ's Mission to the Jews, Inc." The organization is the Pittsburgh, Pa., mission group which works under the auspices of the National Lutheran Council's Department for the Christian Approach to the Jewish People.

First Medical Claim Paid

The first claim under the new jor medical program of the Di of Pensions of the ALC has processed. The payment covere tended hospitalization and treat for the young child of a pastor

Miss Viola F. Henkel, assista rector of the division, reports two payments have been made u the new family protection be One widow received a payment to 18 months salary, and the ot payment equal to the salary o husband for one year. These ments are based on the age o pension member at the time o death in active service. The wi will also receive a monthly per

Three-fourths of the pastors o ALC have transferred to the plan of the ALC. Retirements being processed for 28 pastors.

Executives Hold Retreat

ALC church executives from l quarters in Minneapolis attend three day retreat at Wartburg S nary, Dubuque, Iowa, last m Purpose of the retreat was to giv executives an opportunity to c concerning their part in fulfilling purposes of the church.

The group heard lectures by Wartburg professors, Dr. T. I. Je and Dr. Gerhard Krodel; and professors from Luther Seminary Paul, Dr. Kent Knutson and Dr. Storaasli.

Brotherhood Answers Youth

Parish conservation and the p lem of helping Lutheran yout meet their problems were among matters emphasized at the first vention of the Brotherhood of Southern District, held Feb. 11 12 at First Church, Temple, T

Lt. Col. Voight Sink, Wing C lain of the Connally Air Force B Waco, Tex., was the principal sp er in the youth work program. A el which received questions fom theran young people was comp of State Senator C. C. Martin, Ju Charles Betts and Frank M. Wi and Attorney Doyle J. Borchers.

Questions posed by Luther guers included questions relatin church work; sex, courtship and riage; movies and obscene litera cheating in school; and comba Communism.

The Canadian Scene

By Marjorie Tiefenbach

ON JAN. 1, 1961, the national Hospital Insurance and Diagostic Services Act became operative n the province of Quebec, the tenth nd last province to become a part of his program. Because health and velfare, medical and hospital care re a concern of all of us, it may be f interest to readers of the LUTHERN STANDARD to learn some history of Canadian hospital insurance and some letails of its operation.

The Hospital Insurance and Diagostic Services Act (which we shall refer to hereafter simply as the Act) was passed by the Canadian Parliament in the spring of 1957 and became operative on July 1, 1958. At hat time the provinces participating were Newfoundland, British Columbia, Manitoba, Alberta, and Saskatchewan. Ontario came in on Jan. 1, 1959, as did Nova Scotia; New Brunswick followed six months later, Prince Edward Island on Oct. 1, 1959, and inally, Quebec. We have named the provinces, not because it is of great significance when they came under he Act, but to enumerate them for any who may not be too familiar with their names.

Leeway Left to Provinces

Several provinces had hospital insurance previously, and it was comparatively simple to come into the national scheme. In others the program had to be started from scratch. While it operates under agreements between the federal and provincial governments, the Act is administered under provincial law. There is considerable leeway left to the provinces in a number of areas, once the basic requirements are met. It is, therefore, a series of individual programs supported in part by contributions from the federal government.

Provinces receive federal reimbursement for approximately half the provincial costs across the country, this being paid out of general revenues. Provinces raise their share of costs as they see fit—by individual premiums supplemented by general revenue, by earmarked taxes in the form of a sales tax or property tax, or entirely out of general revenue.

Hospitals included under the act are acute, general, chronic, and convalescent hospitals; excluded are hospitals for the mentally ill, tuberculosis sanatoria, and nursing homes whose primary purpose is custodial care.

All residents of a province are eligible for coverage, "resident" being defined as a person who is legally entitled to remain in Canada and who makes his home and is ordinarily present in the province. Waiting periods for new residents may be imposed, not to exceed three months, but persons moving from one province to another are protected during the time of moving and up to their becoming eligible in their new residence. The length of time for which benefits may be received depends solely on medical necessity.

Insured services include standard or public ward accommodation, including meals and necessary nursing; diagnostic procedures and necessary interpretation; use of operating room and anesthetic facilities; surgical supplies, drugs, biologicals, and blood; radiotherapy and physiotherapy where available, including deep X-ray and cobalt.

Each province has the option of providing additional in-patient services and may also provide any or all of the in-patient services on an outpatient basis.

The Saskatchewan plan, for example, provides pathological examination of tissue, emergency out-patient service within 24 hours of an accident, out-patient services provided by cancer clinics, laboratory diagnostic services by provincial laboratories, changes of casts or dressings, or removal of casts or sutures required as a consequence of an injury treated in a hospital or in an out-patient department.

Shelters Fall Out

Canadians have been talking about the construction of fall-out shelters in homes, but it seems there is a good deal more talk than construction. On a national TV program a cross-section of the population was interviewed as to their attitude on shelters. Most of those queried were not planning to build shelters. Their reasons: they doubted the value of them, they got claustrophobia thinking about being shut in for two weeks, they felt it was a waste of money, they didn't believe there would actually be a nuclear war.

For any householder who is interested, plans are available and the government will lend the money. Builders of new homes may get a larger loan, up to $500 more, under the National Housing Act, if a shelter is included. People who want to construct shelters in existing homes may get a Home Improvement Loan up to $500. This might well come under the winter works program but to our knowledge not many are taking advantage of either offer.

Politics—Canadian Brand

Canadian politics and government differ from the U. S. variety in many respects and from time to time we shall mention some of these differences. One is the matter of political conventions. In the U. S., conventions are held in presidential election years to nominate the candidates for the various parties. In Canada, each party has its own leader, election year or not, and if there is an election the leader of the majority party becomes prime minister.

The present government is Progressive-Conservative, led by Prime Minister John Diefenbaker. The liberal opposition is led by Lester B. (Mike) Pearson. Early in the new year the Liberals met in Ottawa for a rally (convention) which by all reports was marked by renewed vigor and enthusiasm. It was also notable for a lengthy list of resolutions adopted with a view to wooing the voter in an election in the not too distant future.

Other conventions are on the year's schedule, including the constituting convention of the New Party—a combination of the Cooperative Commonwealth Federation (usually called simply CCF) and the Canadian Council of Labor. The New Party has the unique distinction of being represented in the House of Commons before it is born. Walter Pitman, running in the by-election in the Peterborough (Ontario) riding under the New Party designation, was elected.

Crossroad Symbols

DEATH and RESURRECTION

I know that sometime I will face death, the final crossroad of life. The downward arrow says my body will someday be lowered into the grave. But the arrows of this symbol are also anchors, symbols of hope. Anchors combine with the cross to point to the mystery: Christ's death is our life. We shall all be raised!

AT BIRTH we enter the fast freeway of existe Before we leave it at the exit marked "death," pass through many crossroads where we meet God.

Some of these meeting places are within the framew of the church, such as Baptism, Communion, and co mation. Others, such as sickness, death, or moment joy, are a part of the lives of all people. At most of th crossroads, too, the church provides an opportunity meet God.

A set of new symbols depicting these crossroads just been published by Augsburg Publishing House. T were created in 1957 by Robert Nelson, a Minneap artist, in cooperation with Harold J. Belgum, for a Luth an Welfare and Inner Missions exhibit at the Luthe World Federation Assembly.

The symbols have a double meaning. They sugg both the human situation at these various points in and the corresponding action of Christ through church. They are intended to remind people of particu occasions when God has brought blessing into their li

The symbols are being recommended for use in c gregations, church schools, and homes especially dur the period from Easter to Pentecost of this year. Th weeks will bring to a conclusion the Year of Jubi which is being observed throughout the ALC to celebr the benefits of the merger.

BIRTH and HOLY BAPTISM—X, first letter in the Greek word for Ch is the foundation of this symbol. Gr suggests Christ's earthly nature, h his divine nature. The green elem says: We are born into his world. blue, coming from above, says: We baptized into him.

ADOLESCENCE and CONFIRMATION

As we enter manhood or womanhood in adolescent years, it is as though storms beat upon us, from inside and outside. We are like young plants with tender leaves and shallow roots. We need supports like a gardener places by a plant to keep it standing straight. The church gives such support in confirmation.

SEPARATION and HOLY COMMUNION

We separate ourselves from God and from our neighbor. Life is a single cup which we must drink alone. But if this is the cup of Holy Communion, then it brings us into the company of those redeemed by the blood of Christ. The circle means the wafer, the body of Christ, and the Communion of Saints.

SICKNESS and HEALING

Red suggests the fever and pain of sickness, the dryness of the desert. The symbol is from the Old Testament, the bronze serpent on a tau (T) cross. When the children of Israel were bitten by snakes in the desert they looked to this bronze serpent and were healed. When grave afflictions come we look to Christ, who is able to heal our whole being.

HATRED and RECONCILIATION

The face of the devil is the face of hatred. Red suggests the fury of anger wishing to destroy like a fire. The crown of thorns reminds us of both the hatred in Christ's tormentors and of his own "sacred head, now wounded." The powerful circle of his love overcomes all hatred and reconciles us with God and man.

ANXIETY and RECONFIRMATION

The cross in this symbol suggests a human being baptized into Christ . . . confirmed in the church . . . but not now growing like a healthy tree. It has withered on one side . . . its balance is gone. We see a human being twisted by fear and anxiety. But Christ can bring new life. He can prune and replant the tree.

LOVE and MARRIAGE

The two linked circles suggest the love of man and wife united in holy matrimony. The circles are like wedding rings, ancient symbols of human love. But the circle is also a symbol of God's perfect plan. It is his will that man and woman be united in Christ and that they have the same relation as Christ and his church.

MR. EDITOR...

FIRST IS LAST

Sir:

I agree (with) the editorial "Poor Publicity" (*L. S.*, Jan. 31). It is not good for a church to be called the "Lutefisk Church." Is this any worse than turning the church into a dining hall? . . .

The churches built in new congregations are called first units. Yet in them we have the altar, etc. That church also serves as a dining hall. Listen to how often God's Name is taken in vain during a meal. How can reverence for the holy place be instilled in our children when it is one time a church and another time a dining hall?

Go back in history. Was not the tabernacle a "first unit"? Yet that was set aside to serve God. . . . If we build social halls instead of sanctuaries, we are putting first things last.

MRS. MAREN NIELSEN
Fortuna, Calif.

REVIVE PERSONAL RELIGION

Sir:

Our *L.S.* of Jan. 31 gave two fine articles, "Signs of a Modern Awakening" and "These Underestimated Laymen." We need a revival of personal religion. There could be no more effective appeal to the unchurched than the revival of the imitation of Christ within the church.

Most Christians associate their religion with corporate worship. They do not seek personal relationship with God. . . . We must withdraw our souls from the noisy and crowded world into a place where prayer is the only sound and God the only hearer.

GEO. KOEHLER
Portland, Oregon

WE MISINTERPRET CALVARY

Sir:

As a young lay member of the Lutheran Church I am puzzled at the general Good Friday emphasis on the physical suffering and mental anguish of Christ. In emphasizing this . . . have we not ignored the uniqueness, the more important nature of Christ's sacrifice? . . .

How many parents would not endure any amount of physical suffering in place of their children? . . . I find it difficult to believe that Christ's physical pain, degradation, and death have a significant part in the unique sacrifice which only the perfect Christ was worthy of making.

(His mental anguish because of men's corruption) was a greater source of pain to Jesus . . . impossible for men to comprehend. But is it possible that even such mental anguish could have been the supreme and *final* sacrifice? . . .

A third explanation, not a one, might be found in the mea of the word "death." We sel think of it as meaning separa from God (which is) hell's esse claim to horror. . . . Was it fea separation from the Father w prompted Jesus' words, "Let this pass from me"? Might not the a in his words, "Why hast thou saken me?" have been due to suffering in Jesus' heart as he ex enced separation from God? . . .

Has the church not accepted third explanation, or do the cl feel their congregations wouldn't derstand it? I find it much more ficult to be impressed with the p cal suffering and mental anguis Christ as the real sacrifice of G Friday.

KAY ZAKARIASEN
Northfield, Min

. . . Take, drink; this is my blood . . .

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ir:

The other day as we entered our avorite supermarket, my wife and I vere stunned to see a prominent dis-lay offering us our choice of the rotestant or Catholic versions of the Holy Bible. . . .

Let priests and pastors quiver in heir cassocks at the sign that the Holy Spirit has departed from their tained-glass sanctuaries and descend-d upon main street in the form of a rimson, goggle-eyed dove. . . . Henceforth we live by grace through aith in modern merchandising. . . .

I'm going to suggest to the man-ger that they play a few of the more amiliar hymns and perhaps preface nnouncements of specials with a Bi-le verse now and then (quoting rom alternate versions, of course). t would be nice to have Sunday chool teachers on duty in the kid-lies' play area, too. Indeed, super-narket religion has many possibili-ies. Pass the word along, "Attend he shopping center of your choice ext Sunday."

We're not sure we're going to go long with this new cult. In fact, we ave informed the manager of the upermarket which is selling Scrip-ure in sections that we will do our hopping elsewhere. Perhaps there re others who will demonstrate their bjection to this offensive gimmick or getting Christian families into tores.

GORDON J. DAHL
Minneapolis, Minn.

• *There may be others who, with St. Paul, will rejoice whenever the Word is spread, regardless of method or locale.*

DISCRIMINATE AGAINST MEN?

Sir:

"The Human Side of Race Rela-ions" (L. S., Jan. 31) was a thought-ul and thought-provoking presenta-ion. However, the third point (tend-ency to apply labels) led me back o the example of the widow in the ollege town. Try reading that para-graph leaving out the *Negro* label. If her tragic experiences had involved white men, would we then agree that she should rent rooms only to wom-en? Refuse to trade or eat in estab-lishments serving men? Sell her house if a *man* bought nearby property? . . .

MRS. BARTON MUELLER
North Bend, Wash.

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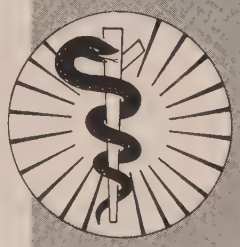

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EDITORIALS

The Sign of Signs

When Jesus Christ rose from the dead, men were given the sign of signs that he was, indeed, the promised Savior of the world. You recall that the religious leaders of Jesus' day asked him for a sign. And his classic answer was: "It is a wicked and godless generation that asks for a sign; and the only sign that will be given it is the sign of the prophet Jonah. Jonah was in the sea-monster's belly for three days and three nights, and in the same way the Son of Man will be three days and three nights in the bowels of the earth" (Matt. 12:39, 40, The New English Bible).

This sign of signs has a message not only for the generation of Jesus' day but for our generation as well. Pastor Guenter Rutenborn, of Germany, sensed this fact when, shortly after the end of the last war, he wrote a powerful play, "Das Zeichen des Jona" (The Sign of Jonah), that speaks effectively to our post-war world. The play, which has been translated into English, addresses itself to the question, "Who is at fault for all the woe that has come upon the earth?" And the answer finally arrived at is "GOD is guilty!"

The characters in the play—all sorry victims of the war, join in finding God guilty. And they pronounce sentence: "*God* shall become *Man*, shall be a wanderer on earth, without rights, homeless, hungry, thirsty, terrified of death." Gabriel, Michael, and Raphael agree to see to it that the sentence is executed. God shall become man—as a Jew born of a virgin. After nameless sufferings he shall die and be buried. In short, the sign of Jonah will be given. This sign includes and reaches its climax in Easter.

To the characters in the play the sign of Jonah brought repentance and faith. To us it has power to do likewise. For there comes to us, as we wrestle with our personal problems, bereavements, anxieties, frustrations, the transforming gospel of Easter—the sign of signs. Easter, festival of power and victory. Easter, assurance that Christ was delivered for our offences and raised again for our justification. Easter, proof that truth is stronger than lies, love stronger than hate, life stronger than death. Easter, the sign of signs, the unimpeachable sign and assurance of your victory and mine, through Christ, over venomous sin, inevitable death, satanic evil. Easter, the supreme factor in our faith in him who died for us and rose again that we may live not for ourselves but for him. Thanks be to God for Easter, the sign of signs!—E.W.S.

Why We Resist

Not long ago Cardinal Spellman came out w strong plea for support of Roman Catholic sc with tax money. Since that time many Roman C olic writers and speakers have been bombardin public, saying that Roman Catholics cannot a the double burden of two school systems, and the Roman Catholic school system should ther have state support. It seems as if the recent ele of President Kennedy became a signal for R Catholics to press for support of Roman Cat schools, even though President Kennedy has pu ly and courageously opposed it.

A recent comment by a prominent Roman C lic is typical. The Rev. Thurston N. Davis, edit *America*, told a Minneapolis audience that " Catholics cannot bear the double financial bu of supporting two school systems. . . . In the n of the common good it is essential that our E dent, our congress, and the entire American pe consider this question with the utmost care and that legislation is put into effect that will alle the burden." Mr. Thurston then added some s ing syrup about the excellent public school sy and said Catholics should not oppose bond issue the upbuilding of schools.

It may be difficult for some to understand strong opposition of Protestants to public su of Catholic schools. After all, we should be tol of our Catholic neighbor. We do not want t bigoted toward anyone. On the surface, it cert seems natural that if a Roman Catholic send child to a private school, thus saving the public expense of that child's education, he deserves compensation in the form of public support.

There is also the usual argument that some E pean countries have Roman Catholic officials suc Adenauer and de Gaulle, and that this has robbed them of religious freedom. It is on this that the principle involved must be discussed.

It is a fact that Christianity as we know it been supported by the so-called Western gov ments since 312, except in the United States. S 312, when Constantine made Christianity the fav religion, the church has been supported by the ernment in European countries. This situation existed almost to the present. After the Reforma the principle was developed that the religion of prince was to be the religion of the people. later developed into the state church and then the folk church idea. After the Reformation, estants were burned by Catholics in Spain, and therans persecuted Catholics in the North.

Many European countries today have relig freedom on paper, but nevertheless the governm

upports a certain church in the land. Denmark is ne example. It got religious freedom in 1849, but he Lutheran Church is the only church supported y the government. This support is complete in that astors and church officials are paid by the state. he church property is also kept by the state. This s the situation in most European countries.

Religious liberty in Europe does not mean what Americans generally understand by religious liberty. The relationship of the state to the church is that he state supports the church financially in some way. Even in communistic lands the government ives some support to the church because of the housand-year-old tradition. And when the church is upported by the state, the state also has a voice n governing the church.

This is clearly seen in the recent developments in he Nordic countries. They have religious freedom n paper. But the parliaments of these three coun-ries make the laws for the church. An interesting xample of this is the fact that in spite of much op-osition from church people the parliaments passed he law that women could be ordained as pastors. he church people have generally accepted the law. he last two bishops appointed in Denmark, when sked about their views on women pastors, simply tated that they could have no objection since it was he law of the land. There you have a parliament f political parties making the laws for the church.

Is this the system that the Roman Catholics are lamoring for in the United States? Their memory eems so very short. Has not the Roman Catholic hurch fared well in the United States? Why does t want to go back to a medieval system? The Ro-nan Catholics should be told that if they receive tate support, their schools will sooner or later pass nder state control. This will not benefit the schools. ll European countries have had religious instruc-ion in the state-supported schools, but this instruc-ion has not been able to stem the spirit of secular-sm and Communism. The Roman Catholics seem to verlook the lesson of history.

Let us suppose that Roman Catholics got their way and received public support for their schools. t would not be long before some Protestants would weaken and ask for similar support for their private chools. To support only one private system would e poor politics and unfair. What a problem with o many different denominations clamoring for sup-ort! The result would be that the principle of a ree church in a free state established by our found-ng fathers would be destroyed. It would be the eginning of the end of both political and religious reedom. Therefore, we are resisting the Roman ropaganda not only for our own sake, but for the ake of Roman Catholics, and, of our nation.—J.M.J.

A Dangerous Fever

An apocryphal tale tells of a group of churchmen who considered poverty and humility necessary virtues in a pastor. So they prayed to God, "You keep him humble; we'll keep him poor." In some cases this may have been close to what happened. But now there are signs that the worm has turned. Prof. P. D. Browne of Baylor University, quoted in *Christianity Today*, fears "easy-money fever" is threatening pastors and laymen who handle church funds.

"As the pastor's salary grows larger in a big church situation, his allowances and reimbursements for conventions, car expense, travel, and miscellaneous items, house rent, and love offerings increase," he says. He comments that pastors may not hesitate to pledge large sums for benevolences, but sometimes fail to pay. "Some rationalize that they are the Lord's men using the Lord's money in the Lord's work—which balances their personal financial obligations and responsibilities. Laymen who come to know these situations react differently: to some the undisciplined preacher is a clever one; others overlook the matter as another example of human frailty; and a few label such pastors as presumptuous thieves.

"Evidences of affluence and grandeur in so-called spiritual leaders create more envy and uneasiness than spiritual communication," the professor goes on. "And what is a proper attitude toward pastors and denominational leaders who, while enjoying the best in income, housing, food, clothing, insurance, cars, and travel, regularly pressure many poor church members to give sacrificially to special fund raising campaigns and recurrent budget drives?"

We don't know how widespread this "fever" is. Occasionally we do hear of clergymen who demand discounts or allowances, or who seem to consider the age of the parsonage the determining factor in a call. Of course preachers are usually broke—just like everyone else. But they sometimes forget that they have free housing, job security, and various fringe benefits that few of their parishioners can expect. Furthermore, increasing such benefits, or offering large salaries—though deserved and often overdue—is not likely to improve the calibre of men who enter the ministry.

Bemoaning past inadequacies in wages, or present "sacrifices," is not the way to answer the charge of plushness. Rather, pastors should lead the way to proper use of our abundant resources by generous giving—in full consideration of the financial advantages that are theirs. We should be willing to leave poverty as well as humility in the Lord's hands, following the example of Paul who knew both "how to be abased and . . . how to abound," but was content in either state.—R.E.A.

God's Amen from page 9

never face eternity without hope or without light." Easter is God's "so be it" to all this.

When that great scientist and Christian, Sir Michael Faraday, was dying, some newspaper men asked him about his speculations for life after death. "Speculations? I know nothing about speculations. I am resting on certainties. I know that my Redeemer lives, and because he lives, I too shall live."

ON EASTER, God said "Amen" to the righteousness of Christ's judgment. This was the point Paul drove home in Athens. He made clear what Jesus had said: "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats . . . For the Father hath given him authority to execute judgment because he is the Son of man . . . All authority in heaven and on earth has been given to me."

Is this true? Can it be that the judgment of the world and of all who have inhabited this terrestrial ball has been turned over to this man Jesus? Is it so that this Jesus, a carpenter-teacher, who lived in far-off, obscure Palestine and who was gibbeted by jealous religious leaders in conspiracy with some crooked politicians, is the one before whom every knee shall bow and every tongue confess that he is, after all, Lord of just everything?

"No, never," said man. He is not our judge! Rather we judge him to be sincere, but sadly mistaken; kind perhaps, but under naive illusions. We judge him a pathetic historical figure, but quite helpless and useless. Put him in the grave and forget him. He is not our judge. "Agreed," said the Jews who clamored for his crucifixion. "Agreed," said the Romans who tried to stamp out his followers. "Agreed," said the Mohammedans as they swept ruthlessly across the cradle of Christianity. "Agreed," said Hitler, "he was a dangerous Semitic." "Agreed," say the godless Communists, "he was a fake."

Then came Easter, and God put them all aside with a laugh, according to Psalm 2, and quietly raising Jesus from the grave said, "Amen!" It is true! He is your judge. His righteousness will triumph, not your wickedness. His kingdom will endure, not your petty empires. And one day every person of this earth will stand before the throne of God and of the Lamb, for every eye shall see him and they shall look on him whom they have pierced. To those who have washed their robes and made them white—"Enter into the joy of my Father." To those who refused—"Depart from me."

There will be no revocation of God's amen. What then is our response to it? In Athens there w three reactions—just as there will three reactions this Easter, 1961, the glad news: He is risen! Some v mock. They will be absent from gospel house after Easter Sunday til next year. Others will hesita putting him off another day—anot year. A few will believe in th hearts and, like a chord from so mighty organ, the sound of th grand amen will rise to blend in h mony with what God said on Eas

Pastor Anderson serves Trinity Lutheran Church, Moorhead, Minn.

Encounter from page 7

"Does power mean nothing to you?" he asked. "I see the kingdoms of the world at our feet if we but use the strength that is within us. I shall be the master of the sword, and you shall be the master of the word. None shall be able to resist us."

Ben Joseph hung his head.

"I have no power within me that is my own," he said. "My strength is from above."

"Then you shall be a king, perhaps a king of kings. All that you need do is inspire my warriors. Tell them that in striking off their chains and fighting against their masters they are engaged in holy battle."

For a long time Ben Joseph did not speak, and then his voice was so soft that it could hardly be heard.

"I have no desire for an earthly kingdom," he said. "I cannot do what you wish."

"Think once again," the Roman urged. "You will never again have the chance I am giving you now. Reject this opportunity, and you know not what lies before you. You may be broken by life. You may even be hanged among thieves."

"If that be God's will, then it shall be my will also," said Ben Joseph, and with that he stepped out into the lonely dark of the desert.

* * *

IT WAS noon of the fortieth day that he saw them coming, his brethren, and he was glad. James caught him in his arms and supported him while Jude held the water jug to his parched lips.

"Thank God we had no farther to go," said James. "Our mother was afraid for you."

"She need be afraid no longer," said Jesus softly. "There is now no ing more to fear."

"And have you found what y went out to seek?"

Jesus smiled.

"I have learned four things," said, "the height of the stars, heat of fire, the tongue of the wi and the triumph of time. I shall you all, but it will take many yea

James was brotherly but a li impatient.

"Do not begin now," he said. "(mother urged upon us that when found you we should hasten b home. There is to be a marriage Cana and all of our kinsmen are go. Since you are her eldest son, mother particularly wanted you be with us."

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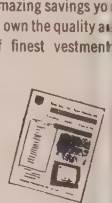

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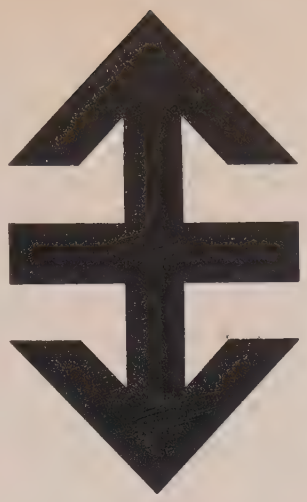
Ready to Move

Perhaps not many, even among Christians, react to death as Paul did when he wrote, ". . . to die is gain. . . . My desire is to depart and be with Christ, for that is far better." Yet because Christ rose on the first Easter, it is a part of the Christian faith to look forward to being with him.

The writer of the following letter was brought to faith as a young man. As he nears the end of his life, his anticipation of the glories that await him finds expression even in a routine letter regarding a dinner invitation. He is looking forward to meeting his Lord at the crossroads of death and resurrection.



THANK you most kindly for your invitation to the dinner. I would like very much to attend but my physical condition will not permit me to do so. A few weeks ago I did not think I would live to see another New Year. My traveling days are over as far as this world is concerned. I have one journey left to make and that may take place any moment.

The owner of the tenement which I have occupied for 80 years has given notice that he will furnish but little or nothing for repairs. I am advised to be ready to move. "We know that if our earthly house of this tabernacle were destroyed, we have a building of God, a house not made with hands, eternal in the heavens."

I rejoice in knowing that my Savior has assured me that reservations have been made for me in the Father's house, my name registered in the Lamb's book of life. He takes care of everything. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10).

The prayers of the saints, I believe, have delayed my homegoing. In the meantime I am having it so good that I couldn't have it any better this side of heaven. My daughter provides me with the best of care in her lovely home, and best of all, Christian fellowship. I also have the great joy of knowing that all my children and grandchildren have surrendered to the Lord.

As I take a backward look over the years, I marvel at the grace and goodness of God towards me.

P.S. My present address is . . . . . My future permanent address will be John 14:1-3.

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Question Box

By Stanley D. Schneider

Wine or Grape Juice?

Members of our evangelism committee often have to deal with the wine-grape juice difference in Holy Communion. Those of other denominations contend that the word "wine" is not used in connection with the institution of the Lord's Supper, only "the fruit of the vine," which can be interpreted as grape juice. What is the teaching on this?—S. E. S., Idaho.

More than one comment or question on this issue has come in since the question on the color of the wine was dealt with some time ago.

The critical issue is the meaning of the expression "fruit of the vine." The word translated "fruit" in the original means "product," that is, that which is produced from vines. Obviously, vines produce grapes. Grapes can be used to produce grape juice. Grape juice can be used to produce wine. Therefore, any one of these could be called a product of the vine.

A similar usage of language is current in Europe to this day. When one sees vineyards growing on the hillsides it is said that this is "growing wine."

At the risk of reinforcing the notion that the LUTHERAN STANDARD is for literati only, let me point out something about language and the use of words. Every word has an exact meaning. This comes from its first usage and is the kind of meaning you find in a dictionary. Some words also have meanings that are acquired by usage. These often are more important. In the first instance we speak of what words denote. In the second speak of what words connote.

This is true of Bible words, One needs to find out how a wo being used. For this a Bible co dance is helpful. It lists all the w found in the Bible and you can termine from the usages what connotation of a given word is.

In looking up words for this ticular question, however, I fo something in my concordance w could be misleading. One of the Testament words for wine is def by the compiler of the concord as "grape juice." But, alas, the use of that very word in Ge is the reference to Noah, "he d the wine (grape juice?) and drunken."

The words used in connection the institution of the Lord's Su are "the fruit of the vine." But was a way of describing wine. S have said that they had grape at that time. But since the season harvesting grapes was (and still from September to December, since the time of the institution o Lord's Supper was in early sp one must ask how grape juice co

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t that time, have been kept unfer-nented from December until March r April.

What is the issue here? Is it not hat some people object to the use of n alcoholic drink by the people of God? Because of the abuses of excess nd the misuse of alcohol it seems hat some people feel that our Lord ould not have used wine.

The wine that is used in Holy Communion is consecrated, set aside or this use. Christ, who is Lord of ll, chooses this way of coming to his wn in the most intimate fellowship ith himself and between his people his side of heaven itself.

It is impossible to read a 20th cen-ury "total abstinence" movement into he institution of the Lord's Supper.

What is the American Lutheran Church's position concerning open" or "closed" communion?—. L. C., California.

By "open" communion I take it hat you mean extending a general nvitation to any and all to come to Holy Communion. And by "closed" some prefer the term "close") I take you mean inviting only those who re members of the Lutheran Church.

The United Testimony on Faith nd Life was adopted by the merg-ng churches in 1952. Section VI eals with this matter. It reaffirms ne principle, "Lutheran altars for utheran communicants only."

A further elaboration in the *United estimony* reads as follows: "It is ecognized that, in the application of nese principles, situations calling for xceptions will arise. The individual hristian, the conscientious pastor, ne local congregation, and the church odies, in determining their attitudes n such situations, must earnestly seek ne guidance of the Holy Spirit and ne instruction of the inspired Word."

I would like to know if the orseless carriage is a prophecy of ne Old Testament. Also, I would ke to know if Jeremiah 48:40 is a eference to the airplane.—W. A., . D.

The purpose of Holy Scripture is reveal God, his dealing with his eople, and his will for them. I doubt hether its purpose would include rophecies of the type you mention. o, briefly, the answer is no.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

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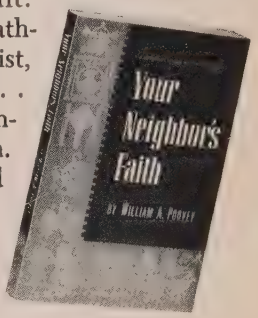

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ALC Students Discuss Christian Culture

It's no social calendar these ALC students are planning; they're discussing the Christian contribution to culture. Over 200 students met in groups like this on a recent weekend.

Christ, culture, creativity, and a shoe cobbler were the chief topics of discussion when more than 200 students from all the ALC colleges in the U. S. gathered at Concordia College, Moorhead, Minn., earlier this month for a weekend conference on the theme "Christ in Culture."

Highlighting this first all-student conference in the new ALC were two addresses by Dr. Krister Stendahl, a Lutheran clergyman from the Church of Sweden who has been a professor at Harvard Divinity School since 1954.

In discussing the contribution that Christianity can make to culture, Dr. Stendahl warned against the tendency of claiming that everything good in our culture has emanated from Christianity. He reminded the students that a lot of bad things had been fostered in the name of God and Christianity.

A mature religion can come up with the concept of the Golden Rule quite apart from Christianity, Dr. Stendahl said in his plea to students to be objective in their evaluation. Christianity's chief function in culture is to inspire, motivate, and sanction, he said.

Just as salt in its crystalline form is of no use and becomes useful only as it loses itself in the meat, so the Christian is most useful when he loses himself in a "dirty" world to "create" with God, Dr. Stendahl argued.

Pleads for Creative Activity

He quoted Luther as saying, "A Christian cobbler does not make shoes with crosses on them, but good shoes." Creation is God's and since he invites us to co-creationship with him, he wants us to do our work well, Dr. Stendahl said. This illustration of the cobbler was frequently referred to in the group discussions.

The Harvard professor called for a greater creativity on the part of the church. "Too often the church feels it has to play it safe; it doesn't want to be found wrong," he said. But to be creative means to be willing to experiment, to accept the failures that come with experimentation, and to start over again, Dr. Stendahl said.

The outsiders ought to get the immediate impression of the Christians that "these are the creative guys," he said.

The 200 students broke up into three study groups to consider the conference theme as it relates to politics, campus religious organizations, and journalism. These groups were led by the Rev. Ewald Bash, assistant youth director of the ALC; E luf Jensen, general secretary of National Student Christian Fed tion; and Charles Lutz, editor of magazine.

A similar student conference is ing planned for next year.

On the Campus

Spiritual and political emph have been holding the spotlight ALC colleges during recent week

Students from all colleges of ALC met at *St. Olaf College,* No field, Minn., Feb. 17-19, in a stu mission conference, the first of kind in the new church.

Under the theme, "Toward E Endeavor," the conference was ganized and sponsored by the stu congregation of St. Olaf College stimulate interest in the chu abroad and organize a continuing tercollegiate mission movement.

Among the speakers highligh the conference were Congress Walter Judd (R., Minn.); Dr. Ge Hall, Lutheran campus pastor at University of Minnesota; and Dr. mer Hjortland, president of World Brotherhood Exchange pastor of United Lutheran Chu Oak Park, Ill. Ten missionaries se as discussion leaders.

Concordia College, Moorh Minn., held its annual mission ference last month under the th "The Earth Is the Lord's, Let T Be Light." Missionaries were tured as guest speakers.

Prof. Arndt L. Halvorson of *ther Seminary,* St. Paul, was the tured speaker last month at the nual Spiritual Emphasis Week *Wartburg College,* Waverly, I He addressed the student body the invited public seven times on week's theme, "Satisfied with Je

More than 100 high school dents and their pastors from I Wisconsin, Minnesota, and Illinoi tended the third annual two "Men for the Ministry" conferenc *Luther College,* Decorah, Iowa, month.

Politics, both national and inte tional, engaged the attention o least three ALC colleges. Concc and St. Olaf both conducted a ical Emphasis Week.

Val Bjornson, Minnesota treasurer, was the featured speak

Concordia. Student committees drafted legislation which was presented to mock Senate sessions during the three day event.

The St. Olaf Political Emphasis Week centered on international affairs. Dr. John Dillenberger, Drew University theologian and a representative from the United Nations secretariat, was among the speakers.

Modeled after the United Nations General Assembly, the three-day event involved about one-third of the student body. Among the hot issues discussed at the "Assembly" were: Admission of Red China; Should more wealthy nations contribute a greater share of funds that the U.N. distributes as economic aid? Should the secretary-general be censured for his role in the Congo disputes?

Another mock United Nations Assembly will be held at *Capital University*, Columbus, Ohio, on April 15. Over 1,000 students, representing 99 high schools throughout Ohio, will participate. Each school will be assigned a participating nation in the UN and will assume the customs and attire of that nation during the mock assembly.

Pacific Lutheran University, Parkland, Wash., will conduct its fourth annual Family Life Conference, April 17-19. Theme for the event will be "The Family—Apart but Not Alone." Speakers will be Dr. Carl F. Reuss, director of the ALC Commission on Research and Social Action, and Dr. William E. Hulme, professor of pastoral theology and pastoral counseling at Wartburg Theological Seminary.

The physics department of *Augustana College*, Sioux Falls, S. D., built a new defibrillator or "heart stimulator" and presented it to McKennan Hospital in Sioux Falls as a replacement for the first and oldest defibrillator, built by the Augustana physics department in 1954.

The college physics department has made at least six of these units, designed to stimulate the heart into action in a case where a patient's heart might stop functioning during surgery. See picture on page 12.

Texas Lutheran College, Seguin, Texas, will add four majors to its curriculum beginning with the 1961-62 school year. They will be in agriculture, philosophy, physics, and psychology.

Wartburg Seminary, Dubuque, Iowa, was host to the second conference of theological seminary faculties of the ALC. About 40 professors from Luther Seminary, St. Paul; Evangelical Lutheran Theological Faculty, Columbus, Ohio; Luther Seminary, Saskatoon, Sask., Canada; and Wartburg Seminary were in attendance. Dr. Alvin Rogness, president of *Luther Seminary*, addressed the group.

Among the Churches

MIDWEST

● Beautiful Savior Church, Birmingham, Mich. (Pastor Donald G. Zill), sponsored an evening program for Lutheran men of three synods on Mar. 20. Men taking part represented congregations of the Lutheran Church—Missouri Synod, the ALC, and the United Lutheran Church. Principal speaker was Dr. A. R. Kretzmann, of the Missouri Synod, and the toastmaster was Dr. Norman A. Menter, president of the Michigan District of the ALC.

● The Rev. William F. Krause, pastor emeritus of First Church, Detroit, Mich., was honored on Palm Sunday, the 50th anniversary of his ordination, by a special service at First Church. Dr. Harold L. Yochum, president of Capital University, preached the anniversary sermon.

OHIO-EASTERN

● St. John Church, Carnegie, Pa. (Pastor Fred Holtfreter), dedicated an education building Feb. 19. The building, decorated by men of the church, will accommodate 415 Sunday school pupils.

● Grace Church, Eaton, Ohio (Pastor Melvin L. Bergin), used the talents of amateur photographers in the congregation to prepare an audio-visual presentation of the program and budget of the congregation. Through the presentation all phases of church life were shown, emphasized, and discussed. According to Lloyd J. Petry, public relations chairman of the congregation, "the impact of each color slide upon members of the congregation was tremendous as the screen would depict a familiar scene—a familiar face." The congregation voted a substantial increase in the budget after the presentation.

● Christ the King Church, Fort Lauderdale, Fla. (Pastor Floyd T. Shaffer), recently dedicated an octagonal, crown-shaped church with a central altar. Unusual features, in addition to architectural style, include an altar shaped like a chalice, and a baptismal font which is a giant clam shell on a pedestal.

SOUTH-CENTRAL

● Mrs. Otto A. "Mother" Pfeiffer, 80, organizer of the first cradle roll in Texas, and parish worker since 1942 at Grace Church, San Antonio, Tex. (Pastor M. David Fetter), was honored by her congregation on the occasion of her 80th birthday and retirement from active service as parish worker. She is a charter member of Grace Church.

UPPER MIDWEST

● Concordia Church, Alban Church, and Christ Church, near Rosholt, Wis., have merged to form Faith Church. Pastor Vern H. Holtan serves the new congregation.

● St. John Church, Waseca, Minn. (Pastor Karl U. Landgrebe), dedicated an education building Mar. 5. The Rev. E. C. Schlutz was pastor in charge during construction of the building.

● First Church, Faribault, Minn. (Pastor Gerhard Huggenvik) has donated an electric organ to Ephphatha Church of Faribault (Pastor Ingvold Thvedt), for use with deaf and blind members. Hard of hearing young people will hear the organ through ear-

phones in the pews, and the deaf will feel the vibrations and sense the tempo of the music. Ephphatha receives support from the Division of Charities of the ALC.

● Our Redeemer's Church, New England, N. D. (Pastor Elias K. J. Kristensen), broke ground for a new brick church on Mar. 5.

● The Lay Institute of Theology of the Rocky Mountain District of the ALC will meet in Billings, Mont., Sept. 22-24. Theme for the institute will be "The Ministry of the People of God: in Church, in World, in the Home."

● Bethel Church, North Sacramento, Calif. (Pastor Theo. Gulhaugen), dedicated the first unit of a new church on Feb. 26. Organized in 1920, Bethel Church has five sons of the congregation who are serving as pastors of the ALC.

● Church of our Savior, San Clemente, Calif. (Pastor Paul C. Oas), dedicated the second part of its building program on Mar. 12. From the modern chapel one can view the Pacific Ocean, Dana Point, and Santa Catalina and San Clemente Islands.

Obituaries

Mrs. Christine Kastner Appel, 92, of Richfield, Minn., widow of the late Pastor J. George Appel, died Feb. 26.

The Rev. Henry Jacob Eberle, D.D., 70, died of a heart attack on Jan. 31. Born in Glenwillard, Pa., Dr. Eberle served one congregation, Christ Church of Baltimore, Md., for his entire ministry, from 1919 to 1960.

Russell Johnson, 78, Oak Park, Ill., died Jan. 28. Since 1944 Mr. Johnson had served as superintendent of the Bethesda Home for the Aged, in Chicago, Ill.

Mrs. Alice Holmberg Landahl, 81, Minneapolis, died on Jan. 27. Mrs. Landahl served as a missionary to China, with her husband, the Rev. C. W. Landahl, from 1898 to 1939, and traveled with him in the interest of missions until 1950. Her husband, 91, survives her.

Mrs. Karen Myklebust Rem, 89, Glendale, Calif., widow of the late Pastor Ole O. Rem, died Feb. 24.

Mrs. Ingborg Spear, 64, widow of the late Rev. C. L. Spear, of Greenville, Mich., died Feb. 21.

The Rev. Herman Epp, 52 Kelowna, B. C., was buried Feb. 28. Born near Danzig, Germany, Pastor Epp and his family suffered under the Hitler regime. In 1945 they fled to Denmark, where Pastor Epp served refugee camps. In 1948 they immigrated to Canada and joined the ALC. He served parishes in Jansen, Sask., and Lelowna, B. C. For the past six years he held a German radio service, "Zionsklaenge," in the prairie provinces.

Changes of Address

Louis O. Birr from Francis, Sask., to 4758 Church Rd., R. 1, Rhodes, Mich. (Hope).

John O. Blom (military chaplain), from APO, New York, to Hq. 2nd Armd. Div., Fort Hood, Texas.

Conrad S. Braaten (director, World Brotherhood Exch.), from Santa Barbara, Calif., to 1701 El Monte Dr., Thousand Oaks, Calif.

Emmett T. Busch, from Yellow Grass, Sask., to R. R., Greene, Iowa (St. John).

A. F. G. Daechsel from Hudson, N. Y., to Bridgewater, Mich. (St. John).

Henry H. Dohmeier (retired), from Gaylord, Minn., to Conger, Minn.

Arnold Elfers (welfare chaplain), from Cleveland, Ohio, to 6300 Chestnut Hills Dr., Parma 29, Ohio.

Rodney Ellertson (missionary), from Cachan, France, to Meiganga, via Douala, Cameroun, Africa.

Leland E. Evenson (missionary), from Welkom, O.F.S., to Luwamba Mission Station, P.O. Heatonville, Union of South Africa.

Russell C. Finkenbine, from Akron, Ohio, to 1195 Deer Park Rd., Ottawa 5, Ont.

Johnnie Glad, from Chippewa Falls, Wis., to 5 Park Ave., Fairhaven, Mass. (Trinity).

L. A. Haatvedt (retired), from Michigan, N. D., to Aase Haugen Home, Decorah, Ia.

D. R. Headland, from Tacoma, Wash., to 3605 Hillcroft Way, Yakima, Wash. (Terrace Heights).

L. E. Heuer (retired), from Yorkville, Ill., to 701 Melane Ave., Grove City, Ohio.

Edward J. Hiller, from Gilead, Neb., to Route 5, Lancaster, Ohio (Grace and St. Paul).

Arnold F. Imbrock, from Arlington, S. D., to R. R. 1, Hudson, S. D. (Lands, Romsdal, and Trinity).

William F. Krause (retired), from Detroit, Mich., to 1720 Hampton Rd., Grosse Pointe Woods 36, Mich.

Wayne Moquin, from Cedar Rapids, Iowa, to Sacred Design, Box 7494, Minneapolis 22, Minn.

J. David Nelson (missionary), from 79 Kilkenny Rd. to 43 Lower Park Dr., Parkview, Johannesburg, South Africa.

Roger W. Nostbakken, from Madelia, Minn., to 315 Brown Hall, Princeton Theological Seminary, Princeton, N. J.

James W. Olsen (vice pres.), from Lincoln, Neb., to Dana College, Blair, Neb.

Duane W. Peterson, from Tracy, Minn., to lord, Minn. (Trinity).

R. A. Ramseth, from 3915 Winding Creek to 1615 Morse Ave., Sacramento 25, Calif

H. W. Reinke, from Chanute AFB, Ill Cedar Rapids, Neb. (St. John).

Lyle A. Rich (asst. pastor), from Naples, S to Our Savior Lutheran Church, N. 5th Lincoln Ave., Montevideo, Minn.

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vin H. Rogen (court chaplain), from Anacon-, Mont., to Municipal Court, City Hall, Min-apolis, Minn.

N. Roth, from R. R. 1 to Rt. 1, Box 24, etmore, Tex. (St. Paul).

wrence O. Sanger (military chaplain), from PO, New York, to 54th Artillery Group, Fort agg, N. C.

arl P. Schmidt (hospital chaplain), from San rnando, Calif., to 3416 Sweet Dr., Lafayette, alif.

cque E. Schweiss, from Pacific Palisades, Calif., 1830 S. E. 122nd Ave., Portland 16, Oregon lope).

len H. Stensland, from Cachan, France, to 3 s Avenue, Jean-Jaures, Crosne (S. et O.), ance.

. A. Strand, from Savage, Mont., to 724 1st . W., Roundup, Mont. (First and American).

rsing Thompson (retired), from Harlowton, ont., to 511 S. Elm, Owatonna, Minn.

O. Torgeson (interim pastor), from Bancroft, is., to 4453 S. Austin St., Milwaukee 7, Wis. rince of Peace).

G. Torvik, from Glendale, Calif., to 1210 N. ntare Rd., Santa Barbara, Calif. (Trinity).

chard M. Vordale (retired), from S. Milwaukee, is., to 251 S. Catalina St., Los Angeles 4, alif.

. W. Weber, from San Antonio, Tex., to P. O. x 467, Blanco, Tex. (Trinity).

erett P. Wuebbens (military chaplain), from n Diego, Calif., to U.S.S. HAMUL (AD-20), o FPO, San Francisco, Calif.

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Family Size... By Phelva Hetland

Easter in Six Languages

ONE thing new for Easter I don't want is a purse," said the elder woman reflectively as she sipped her coffee.

Then she went on, "I had a lovely plum-colored one, the only detail I can recall of anybody's Easter finery that year. We had gone with my husband to a church we had never been to before, where he was to preach. There we sat in the front pew with several rows of empty seats behind us. Time for the offering came, and I opened my lovely new purse. But there was nothing in it—absolutely nothing."

"And the moral of that is—?" asked her neighbor teasingly.

"Anything you want to make of it."

"Now me," said the younger enthusiastically, "I love new clothes for Easter. Makes me feel like spring itself. And isn't there some religious significance to dressing up?"

"Well, I'm sure Eostre, the goddess of spring, would be greatly impressed with our spring festivals and Easter parades!"

"No, I mean like the priests in the Old Testament wearing fancy garb."

"About the only parallel I see there is that of wearing something special to show respect."

"Respect, like men taking their hats off, and women leaving theirs on? That's one point for Easter bonnets—more women wear hats to church."

"Easter bonnets, bunnies, eggs, chicks *and* ducklings—you can have 'em all." A third voice joined the conversation as the lady from next door plopped into the empty chair. "I've been coloring Easter eggs till I'm blue in the face."

"Too bad," sympathized Mrs. Younger; "especially since the only color that means anything is red."

"Go on with you—the Ukrainians use all kinds of colors and sacred designs. But it's just a pagan custom, I think. The Persians and Egyptians were doing it long ago."

"But their idea of the egg as a symbol of new life is still good," Mrs. Younger protested.

"It's by no means the only pagan idea we've taken over," commented their hostess. "Did you know that the very word 'Easter' comes from the name of the Anglo-Saxon goddess of spring, Eostre?"

"So that's what you meant—"

"I was just being nasty. Spring is really worth celebrating. But they were honest about it—they gave a name to the goddess of spring—your Teutonic forbears called her 'Ostara,' whence the German word for Easter, *Ostern.*"

COME to think of it," commented Mrs. Lastcome, "the Norwegians don't even have a special word for Easter. It's the same as for Passover: *Paaske.* So we have *paaske-lammet,* the paschal lamb; and *paaske-morgen,* Easter morn."

"Well, in the German Testament I have, the word is the same too; *das Osterlamm,* the paschal lamb; and *Ostern,* Passover."

"It all points up the fact of Jesus' coming as the true Paschal Lamb, of course. The Spanish language has one word for both—*pascua.*"

"So does the Italian—*pasqua.* But the French are really neat; they just change the gender: passover is *paque,* feminine, and Easter is *paques,* masculine."

"I thought you spoke only two languages."

"That's right. But I have a book. And I spent a fascinating hour or two the other night just looking up words. *The Encyclopedia Britannica* has a section that gives equivalents in six languages. That's where I found the German word for passover as *passahfest.* And I can even tell you what it is in Yiddish."

Mrs. Younger spoke up: "Tell me first just what Yiddish is."

"I know that," Mrs. Lastcome volunteered. "It's Jewish German, with words from several other languages, and it's written in Hebrew characters."

"So you'd expect their word for Passover to be like the Hebrew *pesach* and it is—*peysakh.* Easter is *poke.*"

"Now how about 'Lent'? I've r that it's just another word for spr Did you look that up?"

"Yes, I did. It is the old Eng word 'lenten,' meaning spring. the words for spring in the six guages listed are not at all like But here's something interesti most of them refer to Lent as a t of fasting; the German word is *fas zeit;* Yiddish, *fasttsayt;* Swedish, *tan;* and Norwegian-Danish is *fa* The others base their word on 'fo so Italian for Lent is *quaresima* Spanish *cuaresma.*"

"And we use a pagan word means only that the days are gett longer," Mrs. Younger observed.

"It means more than that to Mrs. Lastcome objected. "But I w der if 'Easter' can ever be as me ingful as 'Resurrection Day.' "

"I was disappointed not to that word in this listing."

"Were any words the same in a

"With slight variations in spell 'cross' is the same word; 'Bible practically identical in all six. I to think that these are conc unique to Christianity, and the w were introduced along with it."

"There's not much difference in way they write 'Christ,' is there, cept for the use of *K* or *Ch?*"

"That's about it. German is *C tus* and Scandinavian (also Yidd is *Kristus.* Spanish and Italian w *Cristo,* and French is the same English."

"And Jesus?"

"Even the identical spelling, ex for *Gesu* in Italian and *Yezus* in dish."

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Worship Services—8:30 & 11:00 A.M
C. W. Solberg, Pastor Telephone: 442-36

LETTERS WORTH *Keeping*

An epistle is not, as the proverbial nall boy said, "the wife of an apos-e." Nor is it necessarily the less in-resting and harder to understand of ie two Bible passages read in church ach Sunday morning.

An epistle is a letter—any letter. ut of course we are concerned with ie 21 letters in the New Testament, ritten by leaders of the early church.

That these men wrote letters is not rprising. We too write letters, es-ecially if we have friends who are r away, or if we feel responsible r someone's work. In most cases, ose who received the New Testa-ent epistles were individuals or roups who were carrying on work at Paul or the other writers had egun. It was natural to give encour-gement and guidance to their work rough letters.

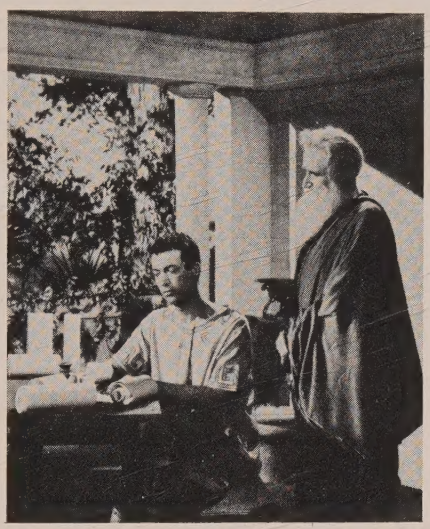
Why Were They Kept?

We may wonder, however, why ese letters were kept. Our letters re rarely worth saving, much less utting in books.

In those days there was little lit-rature of any kind, and almost none n Christianity. Many of the Epistles ere written before any of the Gos-els. Thus there was no written rec-rd of Christ's ministry or of the con-nt of Christian teaching. The faith as being passed on from one to nother by word of mouth. We know ow easy it is for a group of people get into arguments when they try remember exactly what someone as said. So these letters, from an au-ority—an apostle—became reference ocuments, and were kept, and un-oubtedly were copied and passed om one congregation to another.

Of course other letters were writ-n. Most of them have been lost. ome survive but are not in the Bi-le. We believe that the Holy Spirit as ultimately responsible for these articular ones being in the Bible.

If these were to be source docu-ents for Christian teaching, wouldn't it have been better if they had been more systematic presentations of whatever needed explaining, instead of informal letters? Perhaps in some ways. But how many of us would feel like reading the New Testament if it were mostly sermons or lectures? We are more easily persuaded to read short, informal letters.



Ancient letters were written on scrolls. Paul followed the usual practice of dictating to a secretary, perhaps as shown in this scene from "Our Bible—How It Came to Us."

And after all, the point of view of these letters is not that Christianity is an involved subject for study by learned men. Rather it is a faith that can be grasped by anyone. It affects the everyday life of every believer—even the kind of things that are included in letters. Paul once said, "I did not come proclaiming to you the testimony of God in lofty words or wisdom . . . that your faith might not rest in the wisdom of men but in the power of God" (1 Cor. 2:1, 5).

Why Were They Written?

The epistles discuss many of the problems of Christianity. Some were written to answer questions, others to attack errors or explain a truth more fully. First Corinthians seems to have been written partly in answer to questions sent to Paul. First and Second Thessalonians try to clear up misunderstandings about the second coming of Jesus. Ephesians discusses the church; Galatians attacks the teaching that it is necessary to keep laws to be a Christian. Philippians expresses thanks for a gift; Philemon is written on behalf of a runaway slave. First Peter offers encouragement to Christians about to be persecuted.

How Were They Written?

Most of the epistles follow a pattern, just as our letters today usually have a heading, salutation, body, complimentary close, and signature. Ancient letter writers put their signature at the beginning—which is rather handy if it's a long letter and you aren't sure who wrote it.

The signature is followed by an inside address: "Paul, a servant of Jesus Christ . . . to all God's beloved in Rome. . . ." This is followed by a salutation or greeting: "Grace to you and peace. . . ." It is interesting to note how the writers combined the common Greek and Hebrew greetings. The usual Greek greeting was "joy," which is similar to their word for "grace." The customary Hebrew greeting was "peace." Thomas Aquinas commented that grace is the beginning of every blessing and peace is the end of all blessings.

In the body of the letter, Paul usually includes a statement of thanksgiving: "I thank my God through Jesus Christ for all of you . . ." (Rom. 1:8). This is followed by a discussion of a point of doctrine arising out of the need of the recipients. Then this doctrine is applied in a practical way.

The letter usually closes with personal greetings to various individuals, and often with a final benediction: "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen" (Gal. 6:18).

The letters were effective; people said of Paul, "His letters are weighty and strong" (2 Cor. 10:10). The letters are still effective in accomplishing God's will in the hearts of those who read, and bear out the truth of the assertion, "My word . . . shall not return to me empty, but it shall accomplish that which I purpose" (Isa. 55:11).

In the next two weeks read Romans. See if you can find its theme in the first chapter.

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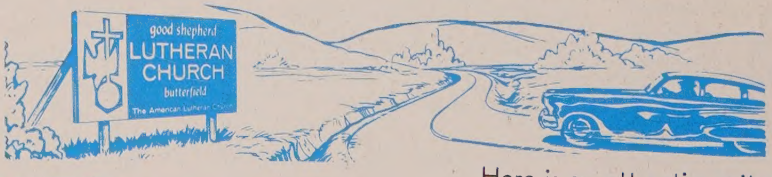

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